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# THE NEW ERA

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Journal of the World Education Fellowship

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The composition of the editorial board of **The New Era** is under review by the Guiding Committee of the World Education Fellowship; a revised list of editorial contributors will be included in subsequent issues of the journal.

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# THE NEW ERA

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Journal of the World Education Fellowship



# Editorial

This issue concludes the report of the 31st International Conference, hosted by the Korean Section of the WEF in Seoul in August 1982. It also marks the completion of a series of articles and special issues devoted to peace education, education for international understanding and related topics. There is a list of these articles on page 19. That is not to say that **The New Era** will not continue to publish articles on these themes which must remain of central concern to the Fellowship and to educators everywhere. Accordingly, we invite you to submit manuscripts and ideas for special features.

The Headquarters Guiding Committee of the Fellowship, which exercises a general responsibility for broad editorial policy, has determined that **The New Era** should, as far as practicable, serve as a vehicle for Fellowship concerns and interests, and this means providing a forum for full exploration and discussion of the topics selected for the triennial international conferences. The Headquarters Guiding Committee has accepted the proposal by the Dutch National Section of WEF to host the 1983 conference, on the general theme of the arts in education (a precise title will be announced later). We intend, therefore, to publish articles, features, and other items relating to the arts, giving that term its broadest interpretation to include the humanities, cultural studies, and liberal arts as well as the fine and applied arts. Also, we would like **The New Era** to play its traditional role of presenting themes and topics in relation to international life and the values of internationalism. It is here that we can expect to see a confluence of the arts and education for international understanding and peace.

Articles will be invited, but we would also like readers to let us know of interesting ideas and initiatives and to submit manuscripts. The first of the issues which might serve as an introduction to the theme of the 1984 conference will be either number 3 or number 4 of this year. We shall be, in addition, maintaining our historic link with

Ideas, and the next issue, on Media, is the responsibility of the Ideas team.

In the present issue we introduce some new features or revive some that have fallen into disuse:

- Profile, in which individual or collaborative achievements will be highlighted. We start, appropriately, with a profile of the distinguished Indian educator and President of WEF, Mrs (Dr) Madhuri Shah;
- Forthcoming Conferences, a section in which we give advance notice of conferences that may be of interest to readers;
- Letters, an opportunity for readers to express views on issues of current concern.

In this issue, we include an interview with Dr Frank Barnaby, until recently Director of the Stockholm based International Peace Research Institute which was awarded Unesco's Peace Education Prize in 1982. We also are pleased to publish Emeritus Professor W. F. Connell's George Howie Memorial Lecture on 'Curriculum for Peace Education'. This lecture commemorates the work for the WEF in Australia of the late George Howie.

## Editorial Communications

Typescript articles (1500–3000 words, two copies) and contributions to discussion (letters and short statements) should be addressed to Malcolm Skilbeck, Department of Curriculum Studies, University of London, Institute of Education, Bedford Way, London WC1H 0AL, UK. Phone (01) 636 1500, extension 636.



# WEF Seoul Conference: The Role of Education in Developed and Developing Countries for International Understanding and Peace.

## Part 2—Ways and Means

Malcolm Skilbeck (Chairman, WEF) and Helen Connell (ENEF)

(This article concludes the report of the Fellowship's 1982 International Conference hosted in Seoul by the Korean Section. The first article, together with "A Personal Perspective" by Dr James Hemming and the Conference Statement, appeared in **The New Era**, Vol. 63 (4), December 1982. The article comprises edited extracts from selected conference papers. The full text of all papers presented has been published in English and Korean by the Korean Section of WEF in the Proceedings of the Conference.)

Conference members recognised that definitions, declarations of needs, statements of aims and awareness of barriers to be overcome in fostering international understanding and peace are all necessary. However, it was also accepted that the problems in the diverse school systems and situations of the world cannot be addressed adequately unless careful and detailed consideration is given to ways and means of proceeding. This requires both a clear sense of direction and purpose, and a realistic and practical approach at all levels in the education system.

Several speakers at the conference favoured a comprehensive programme-planning approach with national level involvement or leadership, while others emphasised what could be achieved through quite specific and limited approaches in single institutions or with particular groups.

### Comprehensive National Level Approaches

Taking first the broad programme approach, we have from Chong Suk Kim of Seoul National University, Korea, a set of sugges-

tions for developing countries:

**First** of all, developing countries' education for international understanding should be emphasized in adult education as well as in regular school education. Most of the developing countries have a rather short history of advancement into the world. They became independent after World War II from colonization by strong nations and recently made rapid national developments and advanced into the world. Those countries should put their emphasis on education for international understanding.

**Second**, developing countries are recommended to set up aims of education for international understanding which are suitable for their own countries... Objectives of education for international understanding were suggested some years ago for Korea and those need review. Each country has its own special situation and, therefore, it establishes specific educational goals for education for international understanding.

**Third**, plans for activities for the accomplishment of the goals should be made on the level of educational administrative authorities, on the level of professional educational organizations and on the level of each school. It is recommended that goals be set up for international education in such areas as: educational activities which can be dealt with in the regular classrooms; extra-curricular activities outside the regular hours; special activities which exclude



regular classroom and extracurricular activities; and educational activities for parents and citizens on the community level.

**Fourth**, textbooks of each subject should be reviewed. Contents related to international understanding should be inserted and contents which are against international understanding should be corrected or deleted. The attitude toward international understanding is formed at an early age. Most of students' learning experience of subject matter is through textbooks.

**Fifth**, through UNESCO, developing countries should actively participate in the exchange of materials for international understanding. It is rather easy to get materials on history, geography, politics, economics and society and culture of developed countries, but to get materials on developing countries is not as easy, thus hindering international understanding of developing countries.

**Sixth**, developing countries should recommend sister-school affiliation between schools in the countries. It is necessary to have this kind of affiliation between schools in developed countries but it is more important between schools in developing countries.

**Seventh**, teacher education for education for international understanding should be emphasised.

A similarly broad, national level approach was proposed by Madhuri Shah, President of WEF, who also emphasised the need for national authorities to collaborate in programme-planning with international agencies and groups such as Unesco and WEF:

1. Each country should consider setting up a working group to undertake a quick evaluation of the working of its national educational system to see how well or otherwise it is serving the needs of IU&P. The evaluation should cover all important aspects of education such as structure, curriculum (including co-curriculum), relevance of textbooks and instructional material, training and orientation of teachers, examinations,

supervision and administration including financial support. Measures considered necessary to strengthen the system for this particular purpose should be indicated.

2. From this study, a five year programme of education reform should be prepared to restructure and streamline the functioning of the national system.

3. To meet the financial costs of the programme, each country should consider setting apart part of the national education budget.

4. Each country, as a six month task, should also consider setting up a panel of experts to identify the major national and international problems having a bearing on IU&P.

5. Following this, a convention of university and research organisation representatives in each country should consider the panel's findings as a base for a national programme of research and study in education for the promotion of IU&P. Important features could be:

- apportionment of research responsibility between participating organisations;
- a phased timetable for institutions;
- estimation of the personnel, financial, material and other requirements of the programme and measures necessary for adequately meeting them;
- the nature and extent of international support, if any, needed for completing the programme.

6. Each country should consider strengthening the existing structural arrangements for the effective dissemination of information and research findings to the public at large. Communication should primarily be in indigenous languages.

7. Each country should establish a co-ordinating mechanism to co-ordinate the work of the different agencies, including the mass-media.

8. At the international level, there should be a special representative structure with specific responsibility for enhancing the relevance of education



for IU&P. (The present Unesco Unit in Paris working in the field of human rights and international understanding could be considered for the purpose.) A major function should be to arrange worldwide dissemination of information in all the important languages of the world.

The role that is being played by Unesco through the **Asian Programme of Educational Innovation for Development** was outlined by Hyun Ki Paik, a staff member at the Regional Office for Unesco for Asia and Oceania in Bangkok. He drew attention to a successful strategy of endogenous development in the Asian and Oceanian regions through collaboration in a large, self-directing international consortium of educational institutions and agencies. Starting with economic and social development, Hyun Ki Paik proposed three stages:

**Firstly**, each country should develop its own capacity on the principle of endogenous development. **Secondly**, people should try to establish more equitable and interdependent relations between countries, and **thirdly**, they have to find ways to build a balanced interplay of relations between the endogenous development of the country and the establishment of more equitable and interdependent relations between countries. These endeavours may form the basis for new policy guidelines for building the New International Economic Order which will ultimately affect the development of education worldwide. The realisation of a national endogenous, development-orientated approach, centred on man, cannot be conceived outside of a global and mutually acceptable framework for inter-country relations. These are the prerequisites for building a new order which should in turn govern the relations between nations which then become partners in a new context of inter-dependence.

It is clear that development planning as a strategy for education for international understanding in the approach envisaged by Hyun Ki Paik requires well developed structures and an adequate flow of resources.

Such, indeed, it has been the objective of Unesco, through the Asian Programme of Educational Innovation for Development (APEID) to provide or stimulate. Even so, the grand strategy approach of national level co-operation has a long way to go:

Long- and medium-term planning at both national and regional levels still suffers from a lack of co-ordination and feedback. At national level, the interaction between the Planning and Economic Ministry and the Ministry of Education is characterized by conceptual dichotomies, related to the demand versus supply side of educational and human resource development and/or lack of adequate appreciation of the possible harmonization of education as an input into the development process with the social service function of education. The final decision-making process as expressed in budget allocations, however, is more often characterized by indifference than by opposition. The issue of breaking the apathy on such basic questions would be one of the major criteria for future co-operation among agencies. We can observe an analogous pattern at the level of international and regional co-operation in this area, characterized by problems of streamlining and feedback of information between levels of technical planning and policy preparation, policy formulation and programme/project development and implementation.

To link national, regional and international dialogues in the above sets of interlinkages through a proper monitoring mechanism would be one of the major challenges for future co-operation in education. Prospective policy development and planning can play a major role in achieving this.

Given the fact that the outcomes of long-term educational planning exercises are only one among the many sources of information which enter the decision making process in education, plans can sensitize decision makers in their choice of policy options, but will rarely direct them. The role of development planners



can thus be conceived as that of catalysts who translate outcomes, statistics emerging from forecasts, and other quantitative and qualitative information into alternative policy options. It is evident that the complexity of such dialectic processes cannot be easily transferred from one country to another. Techniques are transferable; tactics are not. Therefore, it must be kept in mind that co-operation in this socio-culturally determined area will need to include the actual observation of the decision making and plan implementation process by the development planners from different countries of the region through exchange programmes.

Various modalities in the exchange of information, knowledge, methods, techniques and experiences in the area of educational development planning can be identified. A regional workshop or seminar could be one of the main foci of co-operation in areas where there is still a lack of clarity among issues, concepts and definitions. Regional workshops or seminars could consist of eight or 10 day sessions attended by educational research specialists and decision makers from different countries with, as the main objective, the formulation of the right type of questions. A follow-up workshop could be organized.

Comparative studies could bring out some of the unique features of long-term educational planning and development processes in different countries. Such studies should not attempt to analyse and forecast complex global inter-relationships. Their design must be based on a common conceptual framework but also be flexible in order to ensure their policy relevance in national situations. A longer period of study programmes will be required to eventually attempt to aggregate partial research results into a more integral scientific framework useful for policy planning and development in education. These comparative studies could be undertaken in the form of joint innovative projects which have been implemented for the

last several years under the sponsorship of the Asian Programme of Educational Innovation for Development.

Thus far, we have indicated how several participants approached the question of 'ways and means' by proposing or commenting on broadly defined and comprehensive national or international strategies. However, the conference gave most attention to a wide variety of specific approaches available to individuals, single institutions and small groups.

### **A Counselling Paradigm**

The counselling paradigm was proposed by Dale G. Anderson, of Washington State University, who argued that counselling goals and world peace goals and procedures have much in common. He presented a Rogerian model of the effective counsellor and of the counselling process to demonstrate his point:

The 'core conditions' — empathy, unconditional positive regard, and congruency — must be present for positive, enhancing, constructive and lasting change to take place. They represent conditions for a climate that must exist, and be communicated by nations that seek peace. They are necessary but probably **not** sufficient.

A critical element in counselling involves the conceptualization of the factor of 'threat'. This reference here to psychological threat has a kinship to the threat of physical violence or destruction in that it raises anxieties, creates apprehension, distorts perceptions and results in fear. But psychological threat also distorts perceptions, causes irrational behaviour, twists thoughts, and often causes the client to deny certain aspects of reality. In its extreme form, threat may result in thoughts of self-destruction or even in suicide by the client. The critical role of 'threat' in human maladjustment is seen by the fact that Rogers defined counselling as:

'... a process by which the structure of the self is relaxed in the safety of the counselling relationship of the therapist and previously denied



experiences are perceived and then integrated into the altered self' (Scientific American, 1952).

Thus, the initial function is to remove threat or the illusion of threat so that the natural inclination of a person to be well, to strive in self-enhancing ways, to grow and develop, and to function as fully as possible in a positive way, can find expression.

The management, and preferably removal, of threat in a counselling relationship again parallels a factor in the pursuit of world peace.

Each counselling 'facilitator' may be translated and applied to the world peace process as it involves nations. The lesson, it would appear, is that nations must trust, must be orientated toward the facilitation of goals, must be willing to take action or to lend support when necessary and must understand and accept the goals of another nation, as these are congruent with the resources, dreams and desires of that other nation.

### **Peace Education in Schools**

Hermann Röhrs, of Ruprecht-Karl University, Heidelberg, gave a detailed presentation of work he and his colleagues have been engaged in at pre-school and secondary school levels:

This brings us to the vital importance of practising **peace education in kindergarten and pre-school**. It must of course be done in co-operation with the parents if dangerous contradictions in education style are to be avoided. Because of its universal goals, peace education must try to critically revise all of the existing educational elements: the educational style of the parents, play forms, the mass media, everyday life.

Seen in this way it is necessary to practice peace education as a way of life which determines all of existence... Peace education must be a life-long process beginning in kindergarten, and receiving particular attention at school. Up until now it has been generally neglected.

It is important for model school pro-

jects to demonstrate how it is possible to make international understanding and peace education integral components of school work.

A school which limits itself to elementary teaching methods fails to give the children important human and political virtues of vital importance in modern world society. The criticism aimed at the creation of 'a new kind of illiteracy' is thus justified. The people of the First and Third Worlds can increasingly read and write, but they are for the most part incapable of understanding the main problems of their time and their international implications. This form of political illiteracy is much more dangerous than the inability to read or write, since it threatens to make world problems inaccessible for all time through the creation of a form of pseudo-knowledge.

The Heidelberg International Comprehensive School, established ten years ago, is a peace school aimed at a model solution to these problems. It is a long and difficult task to put the theory into practice **and** convince all those concerned of the need for such a school, and that they should co-operate: the children and teachers, the parents, the public and — which is not the easiest task — the Ministry of Education. Without the co-operation of all, such a peace school is unable to function properly. It is perhaps typical that a debate was carried out in the city council on whether other schools are war schools. No, they are not war schools, but neither do they pay any attention to what is important. It is not possible to practice peace education verbally alongside other subjects; a new educational and didactic approach is necessary. This must be tried out experimentally.

Besides intellectual intelligence, a social intelligence exists which needs to be challenged and promoted alongside intellectual ability. The social aspect has been consciously cultivated in the International Comprehensive School in Heidelberg in the form of human con-



tacts in school life, and by encouraging responsibility towards marginal social groups. Beginning at the primary school level, meetings with groups of handicapped persons were arranged, and afterwards repeatedly discussed in school. Several classes were involved in a sponsorship programme with a nearby retirement home. Relationships which were established were cultivated by both sides in an astonishingly open fashion, and provided the school children with much inspiration.

In keeping with the age of the children, we have consistently tried to illustrate connections between the social and peace problems of everyday life, and political issues in society and the world. The important thing is for children to develop a personal involvement with problems which have already proved to have some relevance for their own lives.

In keeping with the basic intentions of this concept, the International Comprehensive School is a whole-day school (traditional German schools are attended only mornings, including Saturdays). This makes it possible to organize the school day so that maximum demands can be placed on the children relevant to real life. The school provides a social living environment which gives every child a maximum of motivation and opportunities to progress. This basic approach is reflected in the school architecture, which has a number of rooms for individual and group projects and extracurricular activities.

Effective peace education must be experience-orientated. Everyday conflicts and aggressions, which are not lacking even in a peace school, provide a better basis for learning new attitudes and forms of behaviour than theoretical discussion of conflicts, aggressions, lectures on strategies for overcoming conflicts or on the idea of peace. To influence attitudes and behaviour, peace education must begin with evaluation and revision of individual behaviour, according to commonly agreed stand-

ards. The earlier and the more directly reflection on a possible reform of one's own behaviour is begun, the greater are the prospects of achieving a reform of attitudes as a result of insights.

All educational work must be directed at teaching the senselessness of war and making this insight a guiding principle of human existence. This includes possible international measures for preventing war. Ensuring peace by means of a system of international agreements, international organisations and rulings must be discussed again and again with the children.

Teachers know it is easier to win the children's attention for a topic if their own interests are addressed in such a way that they can personally relate to it. It is important to use this in peace education.

Thus a brainstorming session held with 4th, 5th and 6th forms on peace and peace education yielded a great degree of enthusiasm and, through an analysis of its results, a programme subsequently used for peace education at the school.

Education for peace must be a basic part of all school subjects and situations; however, of particular relevance are: instruction in the mother tongue, modern languages, social studies and history. In addition, peace education must be given special attention as a basic principle of education and life in all relevant situations. To the extent that peace education is carried out in a systematic manner, it should begin with problems that have practical relevance to the children's lives.

Examples of such issues in Germany are the problem of foreign workers, protection of the environment, the job of the United Nations and other international organisations. The work of international organisations within the context of an international political concept will meet with the increased interest of children once they have learned by experience that the job of practising peace is a fundamental task



of life that all must deal with in everyday situations.

Thus these principles need to be experienced in one's own life. A project, 'Peace Education in the Third World', was organised and carried out in the intermediate level of the school (6th to 10th forms). The educational goal was to learn about the Third World, population growth, the nutritional situation and the differences between the First and Third Worlds.

The basis for the search for solutions was the hypothesis: the structural elements responsible for increasing the gap between the rich and the poor must be changed to benefit the Third World. This can only be done if we change our own behaviour and are willing to help. To determine how far the project was able to change behavioural norms, we questioned students before and after and observed whether they had changed their attitudes and were willing to work actively to help the Third World.

The hypothesis that co-operation between the First and Third Worlds is a moral obligation was confirmed, especially by middle-class children, which we had expected. Students of the university prep course agreed, while those students doing B and C courses thought that the problems in their own country should have priority. Many also expressed the opinion that funds provided in connection with development aid could be used for armament purposes, thus contradicting the declared goal of maintaining the peace. Reasons for these differences are doubtless due primarily to parental influence, a matter too complicated to go into further here. Discussion of such questions definitely requires much social and educational astuteness, if the answers found are to result in new attitudes which will stand the test of time. It would result in a dangerous discrepancy if children were sensitised to social problems without having the opportunity to put the solutions into practice themselves.

It is very advantageous to have child-

ren of other nationalities in the group. This allows contact among differing standpoints and mutual stimulation. But the concept of an International Comprehensive School is not dependent on the presence of a certain percentage of foreign children. The international character of the school is due primarily to the attention paid to international problems and tasks. There are many possibilities which schools can take better advantage of, than has been generally the case in the past. These include inviting guests from the local community, corresponding with pen pals in other countries and an exchange of students and teachers with other countries. An exchange programme would be of special benefit.

### **Curriculum Development and Teacher Development**

A number of participants presented their ideas about strategies by singling out the related processes of **curriculum development** and **teacher development**. Yatsuda Takahashi explained how, in Japan, the founding by the government of the Asian Cultural Centre for Unesco in 1971 and the Japan Foundation in 1973 had facilitated the internationalisation of Japanese society. Nevertheless, these initiatives and several others had not produced any widespread move in Japanese schools towards an active initiation and development of cultural studies. Knowledge for building new curriculum and teaching processes is needed and for this purpose 'schools and teachers must be given the freedom to play an active role in planning curriculum and instruction'. Curriculum and resource centres could help meet this need. But there is no substitute for direct acquaintance and personal experience. Thus, he said, better opportunities for Japanese teachers to travel and to study in other countries — especially non-Western countries — would be a valuable measure for education authorities to adopt.

Madhuri Shah noted the special importance of **science**, presented as an international and as a social discipline. She wanted indigenous, not transplanted science,



focussed on the needs of the poorer part of the population. She commended the Pugwash Conferences and the Campaign for Nuclear Disarmament as examples (which schools might build into the curriculum) of scientists, and others, conscious of their international responsibilities, trying to transcend local ideas and allegiances.

Mrs Kusum Kamat, Education Officer of the Municipal Corporation of Bombay, wanted to see schools giving particular attention to the teaching of such **values** as democracy, secularism, hard work, religious tolerance, social justice, and so on. This would mean more attention to the **affective** aspects of learning and life — and less to cognitively oriented studies.

### **Adult Education and International Networks**

Another Indian contributor, Jagjivan Ratilal Sheth, of Amulak Amichand High School, Bombay, reminded the conference that, without a foundation of universal literacy, the broader and more far-sighted goals of education for international understanding are unattainable. But literacy, throughout the developing world, means **adult**, continuing education because of the huge — and growing — numbers of adult illiterates.

Budd L. Hall, Secretary General of the International Council for Adult Education, wanted the seminar both to address the wider vision of universal adult education as an instrument for peace and international understanding and to consider specific methods:

The way we do things is often as important as, or more important than, what we say or do.

Methods work best which are based on people's own experiences, allow for dialogue and discussion, pose problems, and lead to or reinforce collective, as opposed to individual, ways of working.

Helena Kekkonen's strongest influence on methods of peace education has been through her example and emphasis on empathetic learning.

As she said in her acceptance speech for the Peace Education Prize [1981]:

Even the most adequate information does not necessarily produce

attitude changes and new action. This information must become internalized, in other words, thoroughly understood on the level of the heart, feelings. It is not enough to be well informed about existing injustices . . . the learner must also acquire an ability to identify with people suffering in the world and to place herself in their position. Only this kind of empathetic learning will lead to personal, spontaneous action to remove injustices; the individual no longer regards herself as an outsider.

Art, music and drama have a strong role to play in this kind of adult education. The collective development of silk screen posters with peace themes offers a chance both to create together and to discuss the meaning of the symbols used and the various causes of lack of peace.

These creative alternatives also have the strength to begin to build the alternative visions . . . to build the culture of peace. They can give us a chance to take the first steps in non-violent co-operation and non-military images.

There are many different practical and action-oriented activities in which we can become involved. The Adult Educators for Peace Network — a network of adult educators and others in many nations — want to work together to see how our skills, networks and methods can be used more directly and effectively in the cause of peace.

People belong from East, West, North and South. It is non-aligned, independent and voluntary. The Finnish Association of Adult Education Organisations under Helena Kekkonen's leadership loosely co-ordinates it.

It aims to share peace education materials and information about activities which have been tried in schools and communities and to give mutual support. I would like to invite you all to join this network.

Other activities which people are working for in other countries include: the call for the creation of nuclear-free



zones and municipal referenda on nuclear disarmament; support for the recommendations of the Second United Nations Special Session on Disarmament.

A similar interest in international co-operative networks of like-minded people was expressed by Priscila S. Manalang, of the University of the Philippines. She squarely addressed the difficulties facing such 'networkers' in many countries, not least her own.

Once nuclear weapons are activated, the whole world would be involved.

The only alternative is the dismantling of the global war culture through a vigorous educational campaign to abolish war and establish genuine peace by a world coalition of peace educators, anti-war activities, environmentalists, feminists and the poor who suffer most from the militaristic and wasteful consumption of resources.

Enough has been said to warrant a serious change of ideas on how developing countries can free themselves from the blight of poverty and how they can help the cause of national independence, international understanding and peace. Educators can help promote international understanding and peace. But if they should choose to do so, they should understand the risks involved, not only for themselves but for their countries as well.

Other examples of collaborative action by educators aiming to foster international education in schools ranged from accounts of within-country government strategies (as for example Howard Payne's outline of the Australian Government's role in fostering multicultural education) to international consortia (Helen Connell's paper on the Pacific Circle consortium for the exchange of experience and collaborative production of teaching resources on the Pacific region and cultures).

### **Institutional Initiatives**

Several participants showed how, through voluntary agencies or single academic institutions, it is possible to build up pro-

grammes and projects which have repercussions far beyond the single institutions. The I. N. T. World Education Center at the University of Connecticut, as explained by Byungchai Cora Hahn, is a relatively low cost university programme for professional development with several strands: the training of bilingual and bicultural specialists; workshops, seminars and bulletins on multicultural education; research studies and colloquia on development education; and global education in schools. The Center applies a wide range of collaborative procedures to its work, and depends heavily on volunteer and part-time workers.

Another university-based programme was presented by Esther Lucas. At Tel Aviv University in Israel, and with Unesco support, Esther Lucas and her colleagues are experimenting with a course for future teachers to encourage international understanding. The course has a strong comparative element, with material on several developing and industrialised countries, and encourages research attitudes in students. A particular feature of the course is the identification of structural features and issues in educational policy and practices broadly common to the diverse countries studied. The course is also notable for close monitoring by staff and evaluation by, as well as of, students.

We thus conclude these edited excerpts of papers from the 31st WEF Conference on an appropriately practical and optimistic note. Although themes presented and discussed ranged from the most general statements of needed policy changes to highly specific accounts of work in progress, running through them all was a remarkable similarity of concern and commitment. The concern relates to growing shared apprehension about the international environment and relations among nation states; the commitment was to the forces of education to play their part in generating educational and hence peaceful solutions to problems as an alternative to conflict and war.



# Curriculum for Peace Education\*

W. F. Connell

The George Howie Memorial Lecture is held annually by the World Education Fellowship (New South Wales) and the Department of Education of The University of Sydney. It is given in recognition of the contribution which Associate Professor Howie made to both the Fellowship and the Department.

The first memorial lecture was given by Professor Connell, who was a close colleague of Dr Howie in the World Education Fellowship, of which Dr Howie was a long serving president, and Head of the Department of Education where Dr Howie was for many years an Associate Professor.



I would like to begin with a Latin quotation: **quis desiderat pacem, praeparet bellum**, if you want peace, prepare for war. It comes from Vegetius, a fourth century writer who encapsulated the general Roman feeling at a time of great disturbance and social change, a period in which a fundamental challenge was being made to traditional beliefs and established patterns of political organization. His recipe was revived in the 19th century and has been the predominant and simple-minded idea behind the stockpiling of arms and the investment in military research and planning that led to World War I in the early 20th century, to World War II twenty years later, and has overwhelmingly characterised the last 25 years of our present times.

'If you want peace, prepare for war.' The quotation implies that we live in a world in which military might is king, that, if anyone is militarily stronger than you, he or she will oppress you and deprive you of whatever you value. It implies that only the militarily

strong are viable, and that those who are not had better attach themselves securely to the strong, and, of course, render themselves liable to oppression by their supposed protectors. It presupposes a basically predatory world, and vindicates Hitler's view that might is right. It is ironic that we should have fought a prolonged and devastating war to justify our belief that Hitler was both wrong and highly dangerous, only to relapse into the situation of acting as if he was right. Of course it is absurd. You could negate the conditional clause in the quotation and come out with quite good sense: 'If you **do not** want peace, prepare for war'. So, whether it is peace or war you want, you still prepare for war. The absurdity of the proposition has been apparent to many concerned people for many years. They have seen an unparalleled stockpiling of nuclear and other increasingly destructive armaments, an enormous expansion of the military industries, a blithe discussion by politicians and political analysts of imagined threats, and a network of secretive bases and agreements that have entangled nations throughout the world. Peace and disarmament movers have proliferated to little obvious effect, but have, at least, helped to keep the question under urgent discussion.

Since World War II the means of preserving peace without oppression has been a major preoccupation of world politics, and it has engaged the thoughts and activities of a number of educators and educational organizations.

## Unesco Seminar, 1947

Thirty-five years ago in the aftermath of World War II in 1947, I attended what was, for Unesco had then just been established, its very first seminar. Its topic, not surprisingly, was Education for International Understanding. You will be surprised, however, to learn that the seminar lasted six weeks. Eighty-two participants from 37 different

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countries lived together in a beautiful chateau at Sèvres, on the outskirts of Paris. We were assisted by 16 members of staff and 51 visiting lecturers. Among those who worked with us for all or part of our six weeks were persons such as Léon Blum, Gilbert Murray, Margaret Mead, Hilda Taba, Robert Havighurst, Karl Bigelow, Henry Dicks, James Yen, Roger Gal, and Jean Piaget. It was a hard-working and inspiring group to work with. We concentrated on secondary education. We explored the nature of adolescence and the meaning of international understanding. We produced frameworks for curricula in various cultures, and we thought through what we regarded as the most appropriate methods of teaching and learning international understanding. We laid emphasis on attitudinal development, on the need to combat cultural stereotyping, on the kind of knowledge that would tend to produce an international perspective, on the necessity for beginning with interpersonal and small group relationships in the classroom and local community, and, above all, the importance not just of visiting people of a differing cultural background but of actually working with them on a task of mutual benefit.

We produced substantial and carefully thought out reports, and most of us subsequently continued our interest in our home countries, and retained our contact with Unesco and our Sèvres colleagues.

We were not the first to think in these terms. Gilbert Murray reminded us of the work of the remarkable League of Nations' Committee for Intellectual Co-operation, of which he had been a distinguished expatriate Australian member and sometime chairman, along with Bergson, Einstein, Thomas Mann, Mme Curie, and Madariaga, during the 1920s and 1930s. It was a committee of thinkers, as Bergson said, to 'represent the deeper spirit of the League'.<sup>1</sup> Unesco inherited the work and ideas of the Committee for Intellectual Co-operation, among other things, but operated on a more earthy plane.

### **Educational Programs for International Understanding**

Since the 1947 seminar there have been

many national and regional seminars during the subsequent 35 years, the preparation of a great number of teaching programs and teaching aids, the publication of many monographs, pamphlets and articles, and the establishment of an Associated Schools Project in 1953 which still continues and grows for the promotion of international understanding and peace through school education. In Australia, for example, through the Unesco Education Committee, we produced, in 1957, a substantial resource unit for teachers of 14-15 year-olds in the teaching of international understanding. It probably found its way, after a substantial reprinting, to every secondary school throughout the country. Several seminars have been held, the most recent being in Adelaide in 1977.<sup>2</sup> It is interesting to note that the 1947 seminar was a six-week exercise, the 1977 one lasted three days. Does the difference suggest that the 1977 participants were much brighter and quicker workers, or that the question had lost much of the significance it had had 30 years earlier? It can hardly be said that education for peace and international understanding has declined in urgency. The Unesco General Conference of 1974 reaffirmed its importance in a substantial and important resolution which contained the words 'Education should stress the inadmissibility of war, force and violence and should bring every person to understand and assume his or her responsibilities for the maintenance of peace'.

Yet all the work that has been done since 1947 appears to be futile.

### **Reasons for Lack of Success**

The world is in a more dangerous position now than it has ever been before. The nations are accumulating armaments at the rate of one billion dollars a day and have the potential to destroy the whole population by nuclear warfare several times over. Our lives are riddled with violence, not only in notorious troublespots like Ireland, the Middle East, South East Asia, Afghanistan and Central America, but also in every socially and economically unbalanced country of the world. Almost 1,000 million people are now living in absolute poverty,



lacking the basic essentials of good health, food, housing and education; and their numbers are steadily growing.

Why are the efforts to educate for peace and international understanding so fruitless?

There are three reasons. First, the task is too large and too intractable for educational programs on their own to produce much result. Secondly, the educational work is not being pursued with sufficient vigour. And thirdly, it has concentrated on the wrong objectives.

Let us look briefly at each of these points.

Unesco's charter begins with the words: 'Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'. To reorient the minds of men to prefer peace to conflict, co-operation to competition, giving to taking, is no light task to be undertaken by educators, most of whom, in any case, reflect traditional and prevailing attitudes. Conflict is endemic in the modern world. It is built into the structure of world society. The division into nations promotes political, economic, cultural, and even athletic rivalry between them, class and ethnic divisions lend themselves to unrest in every society, and individual ambition encourages aggression in many personal activities. To succeed in its objective, education for peace must effect a substantial structural and psychological change in human society. It is difficult to conceive that this kind of change can be effected solely by schooling. It is a task for a much wider range of agencies involving wide and continuous community participation.

The task, in any case, is only half-heartedly being pursued. Teachers tend to be conservative and to conceive their function to be that of handing on an established tradition. The tradition, to be sure, is a growing one, and many teachers with critical minds help to modify and update it. But few are interested to step outside it and move it in a radically new direction. Nor will the community support this. Even seemingly harmless deviations that were presented in the Social Education Materials Project (SEMP) a few years ago provoked sufficient opposition to have all the project materials banned by the government of one of our

Australian states.<sup>3</sup> Education for peace or international understanding has found an occasional place in some social studies courses but has never been taken up systematically and pursued enthusiastically in any country of the world. Even the study merely of international organizations and international law is a minor occupation in schools and universities.

Have the proposals for peace education been on the right track? Their objectives have been to press for co-operation and understanding among individuals and nations and to build patterns of behaviour that will reduce tensions and encourage humane behaviour. These objectives are admirable but they do not highlight, and perhaps do not even take account of, the principal dragons blocking the way to peace and understanding. They are three, and their names are nationalism, individualism, and competition.

### **Nationalism**

The 20th century has been the most fiercely nationalistic of all history. At the same time, it has produced a multitude of international and multinational organizations, and two great intergovernmental associations, the League of Nations and the United Nations, and its literature has proliferated with expressions demonstrating the interdependence of humanity, such as 'one world', and the 'global village'. Yet as long ago as 1932 Bertrand Russell wrote: 'Our world is a mad world. Ever since 1914 it has ceased to be constructive, because men will not follow their intelligence in creating international co-operation, but persist in retaining the division of mankind into hostile groups'.<sup>4</sup> Through the cultivation of patriotism, he suggested, children in every nation learn that theirs is the best country although the proposition is palpably false and develops self-righteousness and belligerent feelings. 'The nationalism', he declared, 'which is now everywhere rampant is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education.'<sup>5</sup> Optimistically he proposed that 'education could easily, if men chose, produce a sense of solidarity of the human race'.<sup>6</sup> Unfortunately,



men did not so choose and neither did women. Observances such as the use of national anthems, flag ceremonies, nationally based athletic competitions have since increased, are accompanied by jingoistic speeches and broadcasts, and serve as tokens of unthinking socialization into habits of thought and behaviour that have led the world into successive disasters throughout the 20th century. Nationalism has been gaining ground, and each country, disregarding the interests of all, tries to solve its difficulties or achieve its ambitions single-handed. Kurt Waldheim, recently secretary-general of the United Nations, affirmed in 1979, 'the will is lacking. As long as a party is winning or is on the winning side, it forgets about the United Nations. It does not even want the United Nations to be seized of the problem. It is afraid that its action might be hampered...The moment it loses, the party comes to the United Nations... We have to say that we have an international instrument which is capable of making its contribution to the solution of world problems. But this instrument has to be used. If it is not, the outlook for peace will be gloomy'.<sup>7</sup>

In those remarks, Kurt Waldheim pointed to three things, the continued existence of a rampant nationalism, the lack of desire to maintain peace if it can be seen to be of possible disadvantage to an involved nation, and the existence of under-used international machinery for conciliation. What he did not underline is the fact that nationality emphasises division and rivalry, and that until some structure is devised in good working condition to supersede or override the nation state there is no possibility of stable peace. One objective, therefore, of a curriculum for peace education must be in part a negative one: it must work towards a de-emphasizing of both the political and symbolic importance of nation states, and towards the encouragement of a wider loyalty rather than nationality.

### **Individualism**

Much of the teaching associated with education for peace and international understanding has placed stress on the importance of individual development and the

exercise of individual rights and freedoms. These are highly desirable objectives, but in the present situation a sole emphasis on them is strategically misplaced. A greater fulfilment of individual rights is unlikely to produce a decrease in conflict and an increase in co-operative behaviour, unless there is also a corresponding emphasis on individual duties. It is not opportunity but will, as Waldheim put it, that is lacking in the search for peace. Mazzini, who introduced nationalism to the Italians and is therefore known as a great patriot, might be more suitably celebrated in our present circumstances for his insistence on the link between duties and rights. It was he who first made current, in the liberation struggles in Europe during the 19th century, the idea that freedom has positive obligations. To overthrow oppression is fruitless and possibly destructive, if it is not combined with consequential duties and responsibilities. The obligation of every free person is to try to ensure that his freedom is used for the benefit of as wide a range of persons as possible. Aggressive behaviour is a form of indulgence. An essential element in the achievement and maintenance of a just peace is a disciplined behaviour in which obligation controls the exercise of right. Such obligation implies social responsibility. Peace education is concerned not primarily with individual activities but with social relations, with the discharge of the obligations one person owes to others. Basically, we are engaged, in this exercise, in laying the attitudinal and behavioural foundations for a society of mutual obligation. And it is therefore upon social rather than individual factors that a curriculum in peace education should concentrate.

### **Competition**

The third dragon, competition, is related to the first and second. It is associated with a striving for individual and national betterment. In the capitalist societies of the present-day world, competition, though often subverted by protectionist policies, mergers, and cartels, is widely regarded as a central ingredient of both business and recreational life, and is vigorously built into the practices



of our schools. It is, of course, the opposite of co-operation, and, even when transformed into social competition or team spirit, is productive of a striving for advantage in situations of conflict. War is the ultimate form of conflict, and conflict is generated by competition. When competition is cultivated to the extent that, by enthusiastic advocacy and support, it becomes ingrained in a society, war is a probable future outcome.

### **Education for Social Change**

It should be clear from what has already been said that we need a somewhat new and more vigorous approach to education for peace. The ideas that were developed in the 1947 Unesco seminar and those which have been added to them subsequently still have an important place. But the orientation and purpose need to be changed. What we are concerned with in education for peace is, in essence, education for substantial social change. To succeed in achieving a peace that is the normal and lasting condition of affairs, we have to remodel the structures in our societies that give rise to conflict, and to change the habitual relationships that exist between societies and between persons within each society. Our curriculum for peace education is therefore a curriculum for peaceful social change.

Peace education is an important sub-set of the broader category of education for social change. It is not a negative change in the sense that it aims merely to abolish war, outlaw armaments, and prohibit oppressive social institutions. It must be a positive peace which plans and produces concrete improvements in the conditions of human living. Nor is it confined to relationships between nations. Peace is also infringed by conflict within a country between rival factions and by social revolutions. Peace education has a concern with conflicts of this kind and must therefore take account of social change within countries as well as between countries.

The tendency of formal education is to help perpetuate the existing social and cultural order and to encourage promising members of the younger generation to become its defenders. Peace education, if it is to be

successful, must break through this web of continuity. It has to teach students, in Freire's words, 'to grasp with their minds the truth of their reality', to deal critically and creatively with it, and to 'participate in the transformation of their world'.<sup>8</sup> It is an effort to build through education a climate of social reconstruction throughout society which will eventually build up sufficient impetus to become the new reality. Peace education looks also to the development of a different kind of leadership — what Waskow has called a new class of men and women: 'Its classness is based upon education, upon culture, upon a definition of conscience . . . Its politics is a defense of these things rather than a defense of ownership or a demand for new ownership . . . Out of the new class, out of its affluence, out of its certainty of its own security . . . comes for some of its members and some of its children a remarkable freedom'.<sup>9</sup> These are the intellectuals of the new age, distinguished like some of their predecessors by their detachment from social class allegiance and by their commitment to a world of positive development through co-operative activity.

### **General Principles**

The principles therefore on which we might construct a curriculum in educating for peace are as follows.

It should be designed:

- i to be a process of learning to understand, advance and manage peaceful social change;
- ii to examine possible directions and constructive outcomes of the future changes that might be produced;
- iii to examine the ethical implications of the termination of conflict and the maintenance of peace;
- iv to incorporate knowledge of and ideas on peace, conflict and social changes;
- v to emphasize the development of the kinds of social skills which lead to co-operation, and critical thinking as a tool with which to examine propaganda, stereotyping, and the arguments advanced by differing interests;
- vi to damp down the importance of and interest in nationalism, individualism,



and competition;  
vii to involve pupils in working with persons of other cultures.

It would be a negation of good curriculum development practice to try to set out here in detail the content and methods of a peace curriculum for Australian students. Each school or interested group of teachers must do that for themselves. What I shall try to do is to indicate what I think are the main areas to be studied and approaches to be used at primary and secondary levels of education.

### **Kindergarten and Primary School**

It is clearly sound practice to begin to develop appropriate attitudes and skills and knowledge as early as possible.

Much current practice in kindergartens is eminently suitable. There is in kindergartens an emphasis on social skills, on sharing, and playing in groups that suits the style of peace education. Most kindergartens, too, use music, dances, songs and stories from a variety of cultures. If well-selected this can be excellent material. There is a substantial danger, however, of stereotyping. Many of the stories deal with customs of long ago and with attitudes that are unsuitable. They may show that Chinese peasants are pig-tailed and subservient, and their masters grasping and belligerent, that the people of central Europe are mostly dairymaids in unmanageable dresses or peripatetic princes determined to lavish their wealth on some sweet-tempered maid who has lost most of her cows in the drought, or that Americans spend their lives driving or riding on cute little tugboats or steam trains which from time to time can be called on to perform heroic or backbreaking deeds. The stories are attractive, the situations picturesque, and the sentiment impossibly untrue. Out of a constant diet of such tales, lifelong stereotypes and dubious attitudes can be built up if care is not taken to balance and override them.

It is important at all levels of education, pre-school, primary, secondary, tertiary, and adult, for teachers to indicate that all cultures and peoples are in a process of continuous development, and to avoid the development of an attitude that might stereo-

type other people at any stage of their development, e.g. Chinese as ruled by literary pedants, or Africans as primitive hunters and warriors. They should be understood as they are now and may be in the future. Their background, of course, is interesting and may help to account for their present condition. But they should not be objects merely of exotic delight or picturesque wonderment. Children should understand that they too live in a modern world and that their lives and ours have much in common and are inter-related.

In the primary school there are four principal ways in which a contribution can be made to peace education.

First, there is a substantial negative activity to be undertaken. This is not a counsel to eliminate all reference to conflict. To do so would produce a false view of history. But there is an enormous amount of material in textbooks and school activities that are designed to stimulate patriotism and praise violent conflict. This should be eliminated. Heroism in war is a virtue that is no longer desirable. It should be replaced in school teaching by attention to the courage and heroism that can be found in everyday life, in pioneering new lands or new ways of living, and in non-violent service to one's fellows.

In the second place, there is considerable scope to develop the kinds of skills which are fundamental to peace education and are essential to most activities in social studies. There are both social and intellectual skills that are a combination of what has begun in pre-school activities. The most important are co-operative and evaluative skills. To learn to work together in groups is vital. It involves co-operative planning, management of the planned activity so that all contribute to it, and production so that the outcome can be seen to have been generally shared. If the undertakings are not ambitious much progress in the development of these skills can be achieved and considerable satisfaction gained through them. The principal intellectual skill is that of building up an ability to evaluate statements and to consolidate it into a habit. In many primary schools now children are taught to look critically at news-



paper accounts of important events, at news on radio and television, and to compare various accounts of the same event, speech, or announcement. This is a simple, interesting and excellent basis on which to develop the skills of critical judgment which are fundamental for understanding internal and external conflict situations.

Thirdly, the beginning of sound knowledge about the nature of conflicts and the activities of peace workers can be built up. It could be a significant part of the history that is taught in primary school. For example, a group such as the Quakers could be the subject of intensive study. Their work in reducing tension, negotiating peace and assisting the distressed in the India-Pakistan war of 1965 and the Nigerian Civil War of 1967-70 could be examined. What are their ideas? How is it possible for them to show a 'balanced partiality', a sensitivity to all groups and individuals involved in a conflict? Why do they act as they do and how effective are they? A teacher might add also a study of the peace heroes of the world such as Gandhi, Buddha, Martin Luther King, Schweitzer, and selected Nobel Prize winners.

Finally, the foundations of outgoing and appreciative attitudes towards the peoples and products of other cultures might be laid. Would it be possible to build an admiration bridge to another culture or cultures? What, for example, are the kinds of things that the present day Russians or Indonesians have done that we can wholeheartedly admire? Once we turn our attention to the admirable rather than the disagreeable aspects of another contemporary culture we are on the way to accepting people as persons with whom we would like to associate, and we have taken a significant step towards negotiation and co-operation with them.

### **Secondary School**

At the secondary school level some very solid and sustained work can be done on non-violent social change. The central area for peace studies is to be found in the social sciences. Much can be done in history and geography, and particularly in social studies where the school has a full program in it.

Some work is also appropriately placed in subjects such as art, English, foreign languages and science. I do not propose here to try to suggest ways of spreading Peace Education throughout the curriculum. Suffice it to say that it would be possible and quite sensible to make it a subject in its own right, or to include it as a significantly sequential theme throughout a social studies course, or to give responsibility to a range of subjects in the curriculum to develop the knowledge, skills and attitudes that lead to understanding and action in peaceful social change. Again, four matters seem to me to be vital in this area in secondary schools.

First, there should again be an emphasis on the learning of social and intellectual skills. Communication and co-operation are the two essential social skills. One thing is certain about them. Proficiency in them is learnt only by practising them in genuine situations. It would therefore be very important for schools to arrange that students have adequate experience in working on some common project of mutual concern with individuals or groups who differ from them in nationality, ethnic background or social class. The intellectual skill of widest significance for adolescents to master is that of problem-solving. Problems may be solved in many different ways. The potential social reconstructor should learn to formulate a problem accurately, recognize the appropriate way to seek its solution, and be capable of proceeding competently towards it. He should learn too something of the variety of problems that the social sciences generate. In considering international understandings and malfunctionings of society, and to concentrate on problems such as those of pollution, diminishing resources and war. This, as David Duffy has rightly pointed out, tends to 'social pathology... rather than social health and potential'.<sup>10</sup> Obviously, they are important problems, but so too are a multitude of more positive ones.

Secondly, at secondary level, it is possible to begin firm and substantial studies directly related to the achievement of lasting peace. These might be divided into five areas with examples that are not meant to be exhaustive:



- i **Human relations**, e.g. co-operation and competition, group dynamics, nature of negotiation, community participation, moral and social obligation;
- ii Analysis of social institutions, **structures**, and structural change, e.g. structures of governments of different kinds, social class, social and economic institutions within communities and across communities, nationality and nation-states, news media, international organizations;
- iii Analysis of **ideas** and social policies, e.g. social justice, peace, power, development, the making of public policy, international law;
- iv Analysis of **conflict** and conflict mediation, e.g. history of modern war, class struggle, revolution, character of aggression, nature of present conflicts, methods of mediation;
- v The planning of **non-violent social change**, e.g. equality of opportunity, mass participation, creative role of education, positive outcomes of social change.

These five areas have a logical sequence but are not arranged in pedagogical sequence. There is something in each of them for secondary students of all stages, but it would take considerable experimentation and thought by teachers to organize them into a sequence of activities and topics appropriate for students of particular schools.

The section on human relations provides opportunity from the beginning of the study to involve the community in it. Community participation should be vigorously pursued. This is the third matter of particular significance for secondary schools. Peace Education to be successful must eventually remodel community attitudes and lead to changed social and political action. The course needs practical support from the community, and the community, as well as the students, needs to be activated through the course. On its own, Peace Education in schools cannot succeed, but it can become the catalyst that helps to set a social change in motion. To achieve success it must be a vigorous and involving course, a course that is both intellectually demanding and alert to practical applications and opportunities.

Peace educators have obligations to their society and not less to the school in which the course is offered and on which they must be expected to make an impact. A school where there is oppression, a high level of competition, unco-operative pupil-teacher relationships is not at peace. Peace Education might be expected to make a substantial impact on humanizing the school in which it is taught.

The fourth matter of importance for the secondary school curriculum is that it should have a positive, forward-looking orientation to the future. It is easy to deplore the militaristic build-up of the present day, the systematic oppression practised in many developing countries, and the equivocal state of the world's resources. It is important to learn the realities of these things. It is important also to learn to plan real future possibilities. Liberation from oppression or from war is a mockery unless it is a step forward in a design for social and cultural improvement. 'We have faith in the future of mankind on this planet', a group who signed the Cocoyoc Declaration affirmed in Mexico in 1974. 'The way forward does not lie through the despair of doom-watching nor the easy optimism of technological fixes... (It lies) through all the patient work of devising techniques and styles of development that enhance and preserve our planetary existence.' Peace Education is not nurtured on desperation but on hope, and it should provide the capacity for students to look positively and sensibly at the future planning of peaceful social change.

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# Unesco Peace Education Prize, 1982— Stockholm International Peace Research Institute (SIPRI)

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Since its inception, Unesco has worked to promote the cause of peace in the world, and in 1981 inaugurated a Peace Education Prize. In awarding the 1982 prize to SIPRI, Mr Amadou-Mahtar M'Bow, Director-General of Unesco, said:

The aim of the Unesco Prize for Peace Education is to promote... all forms of action designed to construct 'the defences of peace' in the minds of men... SIPRI was founded on 6 July 1966 on the initiative of the Swedish Parliament under the title 'International Institute for Peace and Conflict Research' to commemorate the one-hundred-and-fiftieth year of uninterrupted peace in Sweden.

SIPRI is an independent foundation administered by a Governing Board comprising members from various European countries.

SIPRI's activities are focused mainly on the problems of disarmament and arms limitation. It conducts research and studies with the aim of contributing to the establishment of a just and lasting peace.

It provides significant information on quantitative and qualitative changes in the composition of the world's arsenals and analyses efforts made to limit the deployment of those weapons.

A noteworthy example of SIPRI's important publications is the **SIPRI Yearbook**, an invaluable source of information on arms development and the problems of arms control. SIPRI studies and publications have been used for reference purposes in the Geneva negotiations on disarmament and are frequently quoted in scientific literature on international relations.

Aware of the growing public interest in the problems of arms and disarmament, SIPRI is now endeavouring to make its

studies available to the general public.

SIPRI's publishing work on arms and disarmament fills large gaps in the information and literature available on these questions. SIPRI thus contributes on a vast scale to alerting public opinion to the dangers inherent in the arms race, especially the excessive build-up of nuclear weapons stocks, and provides education for disarmament and peace with vital material. In doing so, it renders an outstanding service to the international community as a whole.

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Dr Frank Barnaby, Director of SIPRI from 1972 to 1980, now works in the UK and recently gave an interview to **The New Era**. While SIPRI, as a research organisation, said Dr Barnaby, does not have a specific peace education mission, individuals within the organisation have consciously directed their work towards achieving an influence towards peace, in the different ways available to them. Politicians and diplomats involved in arms negotiations are SIPRI's main direct audience, with the general public and the peace movement identified as important audiences reached indirectly through the mass media.

Dr Barnaby first became interested in peace research in the 1950s, when, as nuclear research scientist, involved in British nuclear tests in Australia, he began to examine the social and human consequences of nuclear weaponry.

He sees the proper function of peace education as reducing socially oppressive structures and achieving, on a world-wide scale, social justice with a more equitable distribution of wealth, especially between the North and South. This, he noted, will probably take several generations to achieve. The arms race is a critical intervening problem. Public pressure in the arms race was



the only way of surviving through the immediate problem. The perceived urgency of the arms race has, however, dominated and overshadowed longer term peace education goals, and he regards Unesco's own programme as showing undue concentration on the immediate problem and insufficient involvement in the longer term question.

In discussing SIPRI's work, Dr Barnaby is careful to distinguish peace research from strategic studies. **Peace research** has to do with world or global security, with the causes of and cures for both physical and structural violence. It is transdisciplinary, and essentially empiricist—it relies on the collection of data, and draws conclusions from that data. It is dispassionate in relation to views on existing world power blocs. By contrast, **strategic studies** are focused on national security, dominantly concerned with physical violence, and essentially normative and ideological in character. Strategic studies, then, tend to display an interest in the perpetuation of particular power blocs.

How effective, then, is SIPRI's work—how effective can it be? Dr Barnaby does not feel SIPRI has been able to achieve much so far in the longer term aims of peace education. With regard to the shorter term aims, however, SIPRI does provide the main authoritative source of data to the peace movement. SIPRI's main constraint is that of

money—having sufficient resources to carry out adequate research. He said there is no limitation on the information available—all necessary data is in the literature. It is, however, commonly in technical journals, and an enormous range of source materials must be scanned. Researchers need to be experienced in distinguishing good from bad sources.

A second major constraint SIPRI operates under is its ability to disseminate information. Ensuring that there is sufficiently frequent media coverage to make an impact is a daunting task.

Looking towards the future, the major unsolved issues in peace education he sees are social questions. How can we develop satisfactory ways of controlling technology? The human mind, he pointed out, is extremely good at developing technology, but it has signally failed to master that technology within socially desirable structures. The nuclear arms race is but the worst example of this at present. He admits that he does not know the answer, but feels it extremely urgent that many minds address the issues.

[Readers' comments are invited: Editor.]

For further information on SIPRI, write to:

SIPRI,  
Bergshamra,  
S-17173 SOLNA,  
Sweden.

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## War Means Anticulture\*

Yevgeni A. Yevtushenko

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In 1982, Unesco sponsored a World Conference on Cultural Policies—MONDIACULT—in Mexico City. Distinguished figures in the domain of culture around the world were invited to comment on the contemporary scene. One of these was the poet Yevgeni Yevtushenko, who considers the relationship between war, peace and culture from a writer's perspective, and what responsibilities he feels are involved.]

Planning for culture implies first and foremost planning for peace. However magnificent the edifice that mankind might erect, the temple of man's genius and culture is destined to remain a fragile vessel such as those still being fashioned by the glassblowers on the island of Murano, near Venice. Today all that is required is a single outbreak of individual madness or collective psychosis in, say, the guise of the notorious



chauvinist syndrome, and all culture — past, present and future — will be blown to splinters. That is why I regard as unthinkable any talk about culture divorced from talk about peace.

Culture and peace are inseparable, just as culture and life are inseparable . . .

In pondering the writer's place in the world, I am reminded of Gabriel Garcia Marquez's profound image whereby the writer's labour is represented by a mighty tree whose roots sink deep into the native soil and whose top reaches to the sky which belongs to all.

To work for peace is a sacred undertaking for the poet and writer. Let the ignorant and the philistines object that the artist's first duty is to lull our imagination with the quill of his fantasy! I am for any task in literature provided it serves to pave a little further the road to peace or to render somewhat stronger our defences against war . . .

Why is it that Dostoevsky is so dear to present-day sensibility? Why was the one-hundredth anniversary of his death marked last year as an event of worldwide importance under Unesco auspices? After all, Dostoevsky makes difficult reading. In experiencing Dostoevsky you feel yourself crawling through prickly underbrush, your skin tortured by thorns. Today, in the 101st year following his death, Dostoevsky may well be closer and more meaningful to us than to the people of his own generation, who often jeered and despised him. Why? He was one of those writers who are able to pass all of the world's hurts and sorrows through his private heart. Dostoevsky was a sick man, and his malady has a precise medical tag: epilepsy. But he was also ill of another disorder, which God might afflict each and every living writer: he suffered from a febrile hyper-sensitivity to all forms of wrong done to, and humiliation of, men, women and children. He was a writer who suffered social ulcers as wounds on his own body. I hold that Dostoevsky by his writing and his suffering accomplished more for the defence of peace and justice than have all of the world's diplomats and international civil servants put together . . .

The first sentence of the Unesco Consti-

tution proclaims that 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'. What sort of role can culture play in this mission? The poet addresses himself to the reader. Will the poetic word reach him? Will it be necessary for that word to penetrate the forest of ignorance and accretions of prejudice, or will it enter the reader's mind without hindrance, as through an open window?

Culture is the road which leads to the human heart, a road built through the murk of selfishness, ignorance and lawlessness. But such a road cannot be laid by one person alone. What is needed here is the concerted effort of all those who believe in the ultimate victory of reason so that the road might be extended to the farthest corners of the globe. We, the generation living out the end of the 20th century, have the pleasure and satisfaction of seeing before our eyes the strengthening and broadening of people's general will to peace, though a sense of realism in this regard is certainly in order . . .

War as a phenomenon of anticulture cannot be banned by a mere resolution. What is needed is evolution. I am thinking here of a shift in people's thinking whereby not only war, but even the thought of war will have been rendered impossible and inconceivable . . . But I would like in this connection to recall a line from one of my poems 'goodness must have fists'. Not only goodness, but art and culture. They can and must fight.

\*Reprinted from **Unesco Features** No. 776/777 (1982), pp.11-16.



# Providing for Individual Student Initiative

Betty Adams, John Stephenson and Tyrrell Burgess

Two papers presented at the Korean Conference argued for the replacement of external examinations and imposed curricula by more flexible schemes in which schools individualise curricula and make their own assessments of students. We publish these separately with introductory notes by Betty Adams and Tyrrell Burgess.

## Validation and Accreditation in Schools — Pilot Proposal for UK Schools

This proposal is for a pilot scheme to test the feasibility of a framework for initiatives in individual schools, particularly for ways in which those achievements, interests and capabilities of young people, not measurable by academic examinations, can be externally recognised. If this could be done, young people would leave school with something substantial to show for their school experience over and above examinations certificates. The key to the proposal is the introduction into schools of the notion of 'validation' which is familiar in further and higher education. This is particularly apt where schools are seeking to encourage competence and responsibility through independent learning.

The proposal contains two elements. The **first** is that where a school introduces new programmes for encouraging independence and competence, these programmes should be externally validated: the **second** is that the outcomes of such programmes should be externally accredited by a different, more professional body. It would be an important element in the pilot scheme that different ways of arranging this should be agreed in the participating schools. Briefly, however, it is proposed that a school's arrangements should be validated by a body established by and including the school's governors. This would give reality to the present legal position where the governors have general direction of the conduct and curriculum of the school. This validating board might include, in addition to governors, councillors

and external lay people from industry, higher education and so on. Accreditation is an independent and distinct process and would be in the hands of a different group of persons including inspectors, academics and teachers from other schools.

The recognition given by each accrediting board to the outcomes of the programmes could itself be given a national currency in a fully developed scheme by a central accrediting agency.

The steps needed to establish a pilot framework are: The **first** action would come from the head and staff of a participating school wishing to make a change. The **second** would come from the governing body of the school which would be asked to establish a validating board along the lines outlined. The **third** action point would be an accrediting body to give recognition to the statements produced. A **fourth** action point would be the local authority, which could encourage the establishment of validating boards and assist in their design. It could also administer the accrediting boards if there were a sufficient number of schools in its area participating in the scheme. The **final** point would rest with the national accrediting body to establish the arrangements locally and nationally.

## Seoul Conference Papers

The scheme devised at the North East London Polytechnic (NELP) in England for fostering independent study among tertiary students was addressed at Seoul and commended for wider adoption, especially for adaptation at the secondary level.

Betty Adams acknowledged a central problem in education innovation: the will and commitment of the students:

'The first step is to **harness personal motivation**. Every student, of whatever age, aptitude or ability, must be enabled to understand what he can of his own purposes, interests, strengths and weaknesses. He must be helped to plan his programme of study



and to commit himself to it. Throughout the course he needs help with reflecting on his progress, monitoring his achievements, recording and building up evidence of his competencies. As far as possible he should determine the criteria by which he will be judged.

'This procedure has been institutionalised at the North East London Polytechnic and given national currency. For some years now, in the School for Independent Study at NELP, students with the help of their tutors have been producing personal programmes of study. These programmes, which include a list of the criteria by which each student is prepared to be judged later, are externally validated at an early stage of the two (or three) year course. At the end, the outcome is judged in relation to the agreed criteria by an external accrediting board responsible for standards to the Council for National Academic Awards.

'It is proposed that a comparable procedure, suitably adapted, should be introduced and used with school students in England and Wales both during compulsory education (up to age 16) and among those of 16-19 years of age.'

John Stephenson was concerned to find ways of replacing the conventional external examination system with a form of curriculum development and pupil assessment modelled on that pioneered by the School of Independent Study at NELP:

'Over the past eight years nearly 1,000 students have had the experience of taking responsibility for planning and implementing their own programmes of study to Diploma and to Degree level. And they have done so within an institution which is subject to the very same constraints which affect secondary schools. The key factors of the School for Independent Study which we think will adapt to secondary schools are these:

**'Firstly,** there should be locally based Validation Boards to review and validate proposals for study submitted after negotiations between pupils, teachers and parents. These Validation Boards would consider the overall coherence of what is proposed in terms of the pupil's personal future intentions, and would indicate whether the

proposed study or activity was of an appropriate level. The initiative for what was to be studied would rest entirely with the pupils and teachers themselves. The validators would not be the same people as the assessors.

**'Secondly,** there should be a separate group consisting of existing Examinations Boards to visit schools to inspect pupils' work and to decide on the level of what has been achieved. Such a group would need to be distanced from the school and could well be the same as existing Boards in order to preserve the all important public credibility.

**'Thirdly,** the form of assessment should be a transcript or profile of exactly what the pupil has been able to do and achieve together with a record of interests, experiences, knowledge, etc. Such a document would, in itself, be much more rewarding to the pupil, and very much more informative for prospective employers. Pupils themselves would be able to participate in the compilation of such a profile or transcript.

**'Fourthly,** the scope of the pupils' curriculum should be as wide as school resources allow. The SIS experience has shown that many teachers are very capable of supporting work outside their immediate subject areas, whilst the greater freedom of the system allows the student to use resources both physical and personal, from outside the institution. SIS has also discovered that under this system it is possible to allow students to learn collaboratively and to submit collaborative projects for final assessment.

**'Elsewhere** in the UK many schools are experimenting in ways of describing pupils' achievements and one, Comberton College in Cambridgeshire, has persuaded the Royal Society of Arts to give pupils credit for such a scheme for their English studies.'

[Editor's note: Reports of successful alternatives to traditional external examinations would be welcome.]



# Profile: Madhuri Shah

by Kallolini Hazarat (Indian Section WEF) and Helen Connell (ENEF)

The aims and aspirations of the progressive education movement have been given impressive form and substance in a lifetime of educational activities by Dr (Mrs) Madhuri Shah of the Indian Section and International President of the World Education Fellowship. Her present appointment as the first woman chairman of the Indian University Grants Commission is in keeping with her record of breaking new educational ground. Throughout her life she has actively sought new roles and new challenges in the interest of improving educational opportunities in situations from pre-school to university. In a country where women have not traditionally taken leading professional roles, her record stands as both an inspiration and a challenge to others.

Madhuri combines a deeply compassionate and warm sincerity with a quick, lively perception and sharp wit in such a way that meeting her leaves a long lasting and deep impression. She brings intense interest, strong will-power, commitment and determination to each task she undertakes.

To Madhuri, education is an important cultural process which should not be limited to particular ages and formal institutions. Questioning and redefining the roles and activities of different educational institutions in the light of contemporary needs and situations has been a major concern for her. In an earlier issue of **The New Era** (November 1973) she addresses 'Schools and Schooling or What?'. 'In the face of such phenomenal change, there is a great need for re-thinking about education in its entirety.' Her belief that schools are useful institutions only inasmuch as they try to 'direct change to improve society and man's life' was affirmed in her Presidential address to the Tokyo WEF Conference.

To prepare to fit people into society the way it is now is to misdirect education. In turning schooling around from a teaching oriented to a learning oriented approach, the individual needs and interests of learners



must be important organising elements. 'Schools will be places where the critical judgments of youth and adults are nurtured. Education would miss its main objective if it fails to create individuals who desire to improve the life of man of this earth and who are continually involved in constructive efforts to improve their profession or vocation' (p.190). She identified the speed of technological and social change as a challenge to educators — she felt much education was following change rather than leading and shaping it as she felt it should do. 'Technology is not an enemy if it is used for people rather than profit.'

Madhuri was in contact with the thinking of the World Education Fellowship when, as a 20-year-old, she began teaching secondary students at the New Era School in Bombay. From there she moved into secondary teacher training, before becoming a Professor of Education at the Institute of Education, Bombay.

In 1961 she became Education Officer of



the Municipal Corporation of Greater Bombay and held this chief administrative post for 14 years. One may ask why from academic work she chose to take up the onerous responsibility of administering one of the largest urban school systems in the country and perhaps in the world. The answer has to be found in the personality and the ideals to which Madhuri was and is wedded. Hers is a practical and pragmatic approach coupled with robust optimism and courage to change the course of her work and life to meet the changing challenges of societal needs.

Not content to see her research papers adorning the archives of the libraries of universities, she decided to get into a position of authority where she could implement at the grass roots level what she had preached and thus be of influence in shaping the destinies of thousands of children. During this time she initiated many programmes to improve the conditions of the socially and economically deprived of Bombay, in particular pioneering educational programmes for the handicapped.

In her next position as Vice-Chancellor of the S.N.D.T. Women's University of Bombay for six years, she played an active role in rethinking and reshaping courses offered. Of particular note was her initiation of an Open University programme designed to make tertiary education accessible to women who may have the interest and capacity for study, but not necessarily the requisite academic credentials.

Now as chairman of the country's University Grants Commission, she is one of India's most prominent educators. In this position, she has initiated and supported a number of progressive changes in higher education which include restructuring of courses and supporting new and emerging areas in science and technology. She has also given a filip to continuing and extension education and reforms in examination and evaluation systems.

Madhuri is an outstanding and a widely accomplished scholar, with a degree in mathematics, and doctorates in administration and comparative education. She has more than 200 publications to her credit.

She comes from a prominent Gujarati

business family in Bombay, and has maintained a close involvement with the family business throughout the period of her studies and subsequent professional life.

From her sound Bombay base, Madhuri has built, over the last two decades, a considerable international involvement through work with the Commonwealth Universities Commission and with UNESCO in environmental education and educational planning, as well as close involvement with the UNESCO Asian Regional Office in Bangkok.

Her participation in international activities through the World Education Fellowship has been substantial over many years. She attended the 1961 international conference in Delhi and for several years was the Indian WEF Section representative. In 1972 she became International President of the WEF and hosted the Bombay international conference. She has presided at WEF international conferences in Tokyo, Bombay, Sydney, Ypsilante, London and Seoul.

To Madhuri, education is a lifelong process in which an individual strives to find the culmination of his capabilities — physical, mental, moral, social, cultural, emotional — which have to be harmonised and be in consonance not only with society at large but with his own being and inner-self. She believes that one single factor which can contribute most to the quality of life of the individual and to human happiness is education.

Dr James Henderson, who for several years as Chairman of the WEF worked closely with Madhuri, has remarked: 'She is a woman whose generosity of spirit, tremendous energy and refreshing geniality bring out the best in all who collaborate with her. She is a practical interpreter of the true meaning of education, namely, she provides nourishment for those who wish to grow'.



# Round the World

## UK Humanising Examinations

James Hemming writes it is gratifying to notice that, at long last, the domination of secondary education in England by the once-for-all type of subject examinations at 16+ is beginning to founder. Four streams of influence account for this. Some Local Education Authorities—including the Inner London Education Authority—are no longer prepared to work to a system which gives all the glory to a minority of naturally academic students while dooming the rest to discouraging failure—since low-grade passes are valued by society more as a badge of inferiority than of achievement.

Secondly, employers are beginning to be more vocal about the personal inadequacy of many young people who come to them with upper-grade examination results. The employers complain that their recruits are unable to be too bookish and narrow in outlook and unprepared to tackle the real problems and relationships of real life.

The third stream of influence comes from direct intervention by the Government, whose Manpower Services Commission is busy working on an alternative, more practical programme of study for young people of 14+ age. And the fourth—close to the aims of the WEF—is the expansion of the idea that education is about developing competence and understanding in areas essential to a full life, rather than about imparting packets of facts under various subject headings.

It is hard to see, at present, what the actual situation will be when the dust settles. But two innovations are gaining strength in several quarters. One is the establishment of graded skill tests in basic areas which can be taken, on an individual basis, at any time, and which keep every student on a ladder of mounting success. The other is the recording for every student, in an official portfolio, of achievements lying outside the formal academic spectrum, including individual attainment in personal interests.

Significantly, the Examining Boards, for so long the dictators of the secondary curricu-

lum in Britain, and themselves tamely conformist to the demands of the universities for entry qualifications, are now hastily looking for ways of retaining a role in the developing situation. They are entering the field of graded skill tests and student records which, only a few years ago, they would have eschewed with disdain.

These signs of change, valuable in themselves, are a cause for constant vigilance on the part of those who are concerned with education as the means of developing all the positive potentialities of young people. The restrictions of the academic strait-jacket could, all too easily, be replaced by some equally rigid and limiting alternative if broad, developmental goals are not kept constantly to the fore.

## UK: Launch of International Newsletter for Independent Study

The International Newsletter for Independent Study is to offer informal exchange between those in different parts of the world involved with student planned learning. It will appear three times a year and will encourage more awareness and international co-operation in the ideas and practice of Independent Study. Over the last few years more and more institutions, schools as well as colleges and universities, have been offering students more and more responsibility in planning their own learning programmes. There is increasingly a need for a system of sharing the new learning styles becoming available. INIS attempts to offer those in all kinds of educational institutions the chance to share in these changes; it will attempt to appeal to all those involved with 'Independent Study', 'Student Planned Learning', 'Competence Seeking', or whatever name is given to educational systems encouraging the students to take the initiative rather than the teacher. It is 'pro-learning' rather than 'pro-teaching', for all age groups.

**For further information,** contact: INIS, Editorial Office, NE London Polytechnic, Holbrook Road, London E15 3EA, UK.



## UN: University for Peace

Marion Brown reports from United Nations Headquarters, New York, that under the aegis of the UN, a Committee of Non-Governmental Organisations (NGOs) has been formed to work in support of the newly founded University for Peace in Costa Rica; in the development of curriculum and research, publicity and funding. She and her alternate, Dorothy Redican, represent the WEF on this Committee.

## WEF German Speaking Section (1980-82)

Hermann Röhrs, President,  
German Speaking Section

The German-Speaking Section (Deutschsprachige Sektion) comprises, in addition to the West German Group, the Austrian and Swiss Sections. In order to effectively centralize the planning and organisation of activities, in 1968 Heidelberg was chosen to be the seat of the Section, and since that time I have been its President.

The task of the German-Speaking Section, as we see it, is to continue the rich tradition established in the 1920s by such distinguished figures as Peter Petersen, Paul Geheeb and Elisabeth Rotten. Ever since that time, the **Landerziehungsheime** (country boarding schools) founded by H. Lietz and Kurt Hahn, the Montessori Schools, the **Schullandheime** (country boarding schools with short courses), the Jena-Plan Schools and, since 1969, the Association of Free Waldorf Schools (Rudolf Steiner Schools), the Werkschule Merz in Stuttgart and the Salem School (founded by Kurt Hahn) have been members of our Section. These reform-orientated educational institutions, which emerged from the New Education movement, have remained the standard-bearers of our educational program. Our Section seeks to serve as a forum for the productive exchange of reform ideas of the past and present.

Concerning questions of procedure, the following can be said: The Section has had its own set of statutes since 1968 and has been a legally registered association since 1970. Regarding membership, I regret to report that in spite of regular attendance at our meetings by members of the educa-

tionally interested public, in 1982 our paying membership only amounted to about 150 persons. However, this figure is supplemented by eleven institutional members with which a great number of individuals are associated. Concerning finances, we have been continually plagued by a lack of funds. All of the membership dues collected must go towards financing our activities. Our attempts to raise funds by appealing to industry and various Ministries have met with only very limited success. This is so in spite of the fact that our Section incorporates and represents the living nucleus of the progressive educational trends of our time, as embodied in the Jena-Plan Schools, the Waldorf Schools, the Odenwald School, the Ecole d'Humanité in Switzerland (the last school founded by Paul Geheeb), the Montessori Schools, the Werkschule Merz and the Salem School. Each of these schools represents an important part of the New Education in Europe.

This fact has been the background of the conferences we have held since 1969, which I reported on at the last international conferences in Ann Arbor (1979) and London (1980). Since that time we have held several significant conferences, including one in Heidelberg in August 1981 on the topic of 'therapeutic interaction in education'. This conference was an international symposium intended to continue the series of conferences which had taken place earlier in Prutz, Austria. In January of this year we organized another conference on 'reform impulses in education'. For 1983 we are planning another international conference in the form of a European symposium in Austria to deal with the theme of 'play and the media in the family, kindergarten and school'. It will be held in Klagenfurt, Austria, in co-operation with the International Association for Group Education (Internationale Vereinigung für Gruppenpädagogik).

This European symposium has already established a certain tradition. Since it takes place during the school holidays, its aim is to combine relaxation and leisure activities with information and further training, above all for teachers and social workers. The conference normally lasts 12 days. It is indeed



considerable accomplishment when between three and four hundred persons who are on holiday manage to attend meetings and events consistently during a period of twelve days. In the past it has frequently occurred that renowned speakers only agreed to give talks under the condition that they would be freed of all other commitments, which was of course agreed to, and they then chose to stay for the entire length of the symposium because of the feeling of solidarity that had developed among the participants. The conference is apparently successful in combining pleasure and work in an appealing manner.

There is certainly much more to the World Education Fellowship than slogans, especially in those areas where reform-orientated schools exist and continue their evolution. Even today these schools still have the status of model schools and continue to exert influence on the mainstream of education. Nevertheless, a re-orientation is necessary in order to bring their contents and goals into alignment with the difficult tasks of the present. This process of transition has been marked by a great deal of conflict and friction, and has been especially difficult since the 1960s. But the World Education Fellowship has succeeded in proving its worth in the world of today, in which co-operation is more necessary than ever before. Institutions such as the Fellowship, which are based in addition, must be able to adjust themselves to face current problems. The Third World now represents one of our greatest challenges. It must be one of our primary aims to communicate our educational ideas to educators and others in the Third World and to encourage development there in a spirit of mutual co-operation and responsibility. Here the Fellowship can play an important mediating role between the Third World and the industrial nations.

Most of those involved in the World Education Fellowship have often asked themselves if its work is truly useful and relevant to current issues. It is indeed essential to keep a focus on modern problems, and this should be a constant topic of discussion at the International Conferences and at the meetings of the national sections. But after

careful consideration it can be affirmed that to the extent that it is possible for the Fellowship to tackle present educational tasks on the basis of its broad tradition, it represents an invaluable forum for international co-operation and national developments. In a search for a clear understanding of present tasks the rich tradition of the Fellowship need not tie us down; on the contrary, it can supply us with inspiration to creatively carry on a constructive dialogue in a modern context.

Under the circumstances, the World Education Fellowship has already made an immensely significant contribution towards encouraging awareness of the international context — especially as regards international understanding and the struggle for peace as educational tasks. It is of course somewhat disappointing that member involvement has not been sufficiently great to do justice to our aims. This cannot be disguised by the fact that in past years international conferences have been regularly attended by an average of 500 persons. What can 500 persons accomplish in the context of a world movement with global aims? Can the conferences accomplish anything at all if they do not find practical expression in co-ordinated world-wide measures? It must be said, however, that the world has not always been favourable towards these aims.

However, the goals of the Fellowship have proved to be stronger than controversy, dictatorship and war. It is one of a mere handful of organisations that have survived the crisis and turmoil of this century and have managed to continue their work in all parts of the world and in spite of all political differences. On the whole, it is a fact beyond all doubt that the World Education Fellowship has accounted for a proud chapter in the history of international education.



# Forthcoming Conferences

## **Discipline Through Educational Experience**

English New Education Fellowship (ENEF)  
Annual Study Conference; May 14, 1983;  
At: YWCA, Great Russell Street, London WC1, UK;  
Details: John Stephenson, SIS, NELP, Holbrook Road,  
London E15 3EA; Phone (01) 590-7722, ext 3229.

## **Play and the Media in the Family, Kindergarten and School**

12-day International European Symposium,  
German Speaking Section WEF in association with  
International Association for Group Education;  
Summer 1983; At: Klagenfurt, Austria;  
Details: Hermann Röhrs, Akademiestrasse 3,  
D-6900 Heidelberg, West Germany.

## **Learning for Living in an Interdependent World — The Role of Teacher Educators**

A Development Education Study Conference  
sponsored jointly by CWDE/SCETT; Sept 30—  
Oct 2 1983; At University of Nottingham, UK;  
Details: CWDE, 128 Buckingham Palace Road,  
London SW1W 9SH, UK; Phone (01) 730 8332/3.

## **Educating Adults: Co-operation and Partnership**

Annual Study Conference of National Institute  
of Adult Education; April 19–21 1983;  
At: University of Exeter, UK; Details, NIAE,  
19B De Montford Street, Leicester LE1 7GE, UK;  
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# Letters

Sir,

May one who was not at the Korean conference give some impressions of your account of it in the last issue for 1982?

The hosts seem to deserve congratulations on organising so successfully a meeting of minds for people drawn from twenty countries. The interplay of contributions from the western world and from Asia, notably Japan, was surely stimulating.

And there would appear to be two growing points:

1) Professor Sakamoto emphasised the fundamental importance of cultural understanding (p.107). When, however, is the WEF, at its conferences and among its members, going to face the division between totalitarian, communist, or other ideologies and the rest, and to give a lead in how to educate for peaceful accommodation of these seemingly opposite beliefs?

It would be a salutary and major task for **The New Era** in the ensuing decade to try to elucidate this. And linked with it could be more explicit examination of the disparities and social injustices which were touched upon at Roehampton in 1980, and spelled out in the paper by Priscila Manalang as a

concomitant of war cultures. An implication to be drawn (which we may learn from the remainder of the Korean report?) is that WEF members in their daily work should not shrink from the practice of education as a 'oppositional or constructionist force' (p.124).

2) The papers so far published stress the importance of encouraging 'appropriate attitudes and feelings' and say that 'education should be a humanising process' (p.103–4). But how? Nowhere does the relevance of aesthetic sensibility seem to be appreciated.

As Buber expounded, at Heidelberg in 1925, man has need for community (which the WEF understands) and also a need to find a means of expression in one or other of the creative arts. The latter will enhance moral judgement and thus give vitality to the former.

The proposed 1984 conference to be held in the Netherlands by good fortune is to be concerned with this theme in theory and practice.

**Anthony Weaver**  
Berrick Salome  
Oxford OX9 6JG



# Book Review

## **LIFE IN THE CLASSROOM AND THE PLAYGROUND. THE ACCOUNTS OF PRIMARY SCHOOL CHILDREN.'**

**by Bronwyn Davies**

**London: Routledge and Kegan Paul Ltd, 1982**

**173pp**

Perhaps the most significant contribution of this study to the multitude of sociological studies of childhood is the centrality of the children's involvement. In her book, Dr Davies sets out to investigate the theory that children interpret the world from their own cultural perspective which is claimed to be different from an adult perspective. To achieve her aim, Dr Davies talks with a group of Australian children over a period of one year to discover what they feel is important to them. These conversations are recounted at length throughout the book and are commented upon succinctly and sometimes humorously. By blending the theory with its practical foundation in an easy, flowing style, Dr Davies has produced an interesting and informative book.

A notable feature of the work is the element of pioneering spirit evident in Dr Davies' research methodology. Her decision to follow an ethogenic approach is described as 'both radical and ambitious' in terms of the academic world yet, despite this, it works well for an investigation of this particular nature. For such a strongly child-involved study, it seems appropriate to adopt a model which provides a framework for the data along with the freedom to include the observations of researcher and subjects as intuitive beings seeking to understand the various social process of which they are a part. This ethogenic model serves as a theory of social being within which people can recognise themselves and which expresses their commonsense knowledge of everyday life.

A considerable proportion of the book is taken up with explaining ethogeny and justifying its use as an appropriate model for this study. The appendices reveal the high degree of heart searching which led up

to the adoption of the ethogenic perspective. The author clearly struggles to establish it as a theory distinct from phenomenology, symbolic interactionism and ethnomethodology yet recognises the influence of these traditional theories on her appreciation of ethogeny. Were it not for the warmth and openness of Dr Davies' approach, the lengthy discussion of methodological considerations might become tedious. However, quite the reverse happens in that the theoretical discussion is well-interwoven with the practical examples and the appendices in themselves provide a fascinating and perceptive story of the intellectual trials of research work.

Early in the book, the author introduces herself and her study to the reader. From this point, it is clear that Dr Davies' friendly, open and sometimes self-critical style is going to be one of the keynote features of this book. As the first chapter proceeds and the children, their school and their teachers are introduced, this feeling of warmth is confirmed. After a fairly general summary of the theoretical concerns of research and a descriptive account of the methodology, Dr Davies looks at the special place of children within society and the contextual background which frames their understanding of the everyday world. Language and social skills are given as the paramount external (adult) constructs within which children operate and linked with these are subsidiary structures, named as schools and school attendance and also the school curriculum and the need to acquire certain basic skills. In looking at the different perspectives that the children have of these adult constructs, the author examines ways in which she and the children interact with each other.

One of the more challenging aspects of this research is shown in the account of children's interactions with each other. This is the secret world of children where adults and their culture do not prevail. The author tackled this difficult area through discussing friendship with the children because it was



shown to be a critical element for participation in children's culture. The detailed and well-illustrated research shows a clear difference between adult and child perspectives on friendship. An example of this is the fission and fusion nature of children's friendships which may seem chaotic and unpredictable to adults and which functions for children as a device to maintain the orderliness of the everyday world and as a response to the need to explore interpersonal relationships.

Teachers will find the chapter on adult-child interactions particularly interesting for it examines ways in which the children respond to three teachers each with a different style of teaching. The transcripts of discussions illustrate that within a class group adult expectations can co-exist alongside a differing set of child expectations. Teacher/pupil relationships were harmonious if the teacher provided sufficient freedom for the pupils to pursue their own 'agendas' but became problematic when the children had difficulty in devising strategies for coping with individual teachers. When the rules which the children discovered to be effective with one teacher proved inappropriate for another, the resultant imbalance between teacher and pupil expectations created a continuing search for new rules of behaviour.

In her conclusion, Dr Davies regrets underemphasising the depth of the children's perception of the adult world and their flexibility in coping with adult structures. The ease with which the children move between child and adult cultures is revealed through the children's humour as they play with possibilities of action in their conversations. This rapid and seemingly purposeless flow between differing frames of reference is important in that it provides opportunity for creativity, enables children to embrace social and individual inconsistencies and creates the chance for discoveries external to the cultural rules with which they are familiar.

Dr Davies' research succeeds in identifying a distinct childhood culture and in doing so reveals aspects of this culture which adults, especially teachers, will find both surprising and fascinating. In relating her

findings, the author wisely refrains from prescription, acknowledging that each reader will interpret the data in a manner sensitive to the children in their care. However, there are several discoveries which have significant implications for teachers throughout the world.

One aspect of the research findings indicates that children's behaviour is more dependent on situations than on the personality of the actors within those situations. Children, for example, are not unduly upset if friends become unfriendly when circumstances require it. In their detailed reading of situations, children can acknowledge that a friend may have transgressed the rules of competent, appropriate behaviour and proceed to administer reciprocal action without censuring the wrong-doer as a person. For adults, knowledge of this may help to explain the seemingly frequent making and breaking of childhood friendships. In the school and the classroom, such information may influence the frequency, regularity and pupil control of situational changes. Teachers who appreciate this situation-specific element in the children's culture will view it with a new and more understanding eye than the 'make and break' nature of children's friendships.

An interesting statement on adult-pupil interaction indicates that even though educational reforms stress the importance of pupil involvement in learning, children still see the teacher as responsible for the learning. This attitude on the part of children has serious implications for teachers concerned to encourage the independence and capability of individual pupils. The author's discussion and illustration of the complex interactional problems which could arise when children are given the chance to participate in planning their educational experiences are valuable in alerting teachers to pitfalls and possibilities.

Another aspect of the research which has educational implications is the extent of creativity and fluidity within childhood culture. These elements are emphasised as significant factors in teacher/pupil interaction. Children are shown to be flexible to the rules imposed by individual teachers and



their willingness to work within these rules  
erves to create a harmonious working  
ationship in the classroom. When a  
teacher transgresses the limits of behaviour  
ceptable to the children, the equilibrium  
classroom interaction breaks down, with  
rious consequences for teaching and  
arning. It follows then that teachers who  
preciate their responsibility both for  
aking clear their interactional rules and for  
nderstanding the importance of their move-  
ent within these rules, have a sound  
vantage in creating a purposeful learning  
vironment in the classroom.

The central involvement of the children in  
Davies' research gives vitality to this book.  
eir liveliness shines through the detailed,

annotated transcripts of conversations which  
afford such a valuable insight into the world  
of children. Experienced teachers will  
appreciate the author's readable style which  
is used so effectively in linking theory with  
the children's words. This worthwhile book  
deserves to be read by teachers throughout  
the world. It provides a fresh, new perspec-  
tive on the behaviour of children that can be  
applied and adapted wherever children and  
adults talk and learn from each other.

ELSA DAVIES  
Head Teacher  
St Anne's County First School,  
Middlesex, and  
Chairperson  
ENEF 1981 and 1982.

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# Editorial

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This issue of **The New Era** is a thematic contribution on media studies in education which has been put together by the **Ideas** team. Thanks are due to John Beacham, Andrew Goodman and Leslie A. Smith, the editors, and to Mark Smith for his help in layout. This is the 49th issue in the **Ideas** sequence and follows the contribution in 1982 on Children's Literature (no. 48). In the second issue of **The New Era** in 1984, the 50th issue of **Ideas** will appear. Thereafter, one option being considered by the Guiding Committee is the total assimilation of **Ideas**. An alternative possibility is that **Ideas** will re-emerge once again as a separate publication, but that will be for its Board, and the authorities of Goldsmiths' College to decide. For **The New Era**, many changes are afloat, including a total new design and layout, and a sharper focus on current and emerging problems and issues in education world wide. Please let us have your views, as readers, on topics and approaches you would like to see the journal take up or to which you would like greater emphasis given.

Meanwhile, media studies in education. The contributors to this issue have drawn out a wide range of issues in media studies at primary and secondary levels of schooling and in further and higher education. In order to achieve this range we have had to keep articles short, and it has been necessary in some cases to make editorial cuts. Editing, however, is very much part of the media world and we hope that the fundamental messages come across loud and clear.

Media studies have expanded over the past decade, taking many different directions, from the involvement of students in practical production, to critical analysis of media products and processes and uses of the media in leisure. These and other aspects are discussed in this issue, with about equal emphasis to classroom practice and reflection on issues, trends and policies. Several of the papers hint at or point up the issues raised for social and educational policy by the recent interest in media studies, on how

different uses of the media yield (or ignore) particular interpretations or constructions of social reality. The media are, thus, in the current jargon, 'problematized' and placed squarely into the foreground of social and political debate about the control and uses of information, images and ideas in modern society. Examples are provided to show that this feature of media studies is as much a matter of daily teaching and school curriculum as it is of debate in specialist media congresses and journals.

Contributors deal mainly with the visual media (TV and photography) and draw their experiences from the industrialised countries of the North Atlantic. Yet, as they acknowledge, the term 'media' refers to a large and varied part of contemporary life, worldwide. Despite the information technology revolution, print media remain of fundamental importance, and, of course, the position or potential of media studies in the school curriculum varies widely in different societies. Further contributions on these topics and dialogue on the points of view advanced by the present contributors would be welcome.

## Editorial Communications

Typescript articles (1500–3000 words, two copies) and contributions to discussion (letters and short statements) should be addressed to Malcolm Skilbeck, Department of Curriculum Studies, University of London Institute of Education, Bedford Way, London WC1H 0AL, UK. Phone (01) 636 1500, extension 636.



# What is Media Studies?

Manuel Alvarado, Institute of Education, University of London

'What is Media Studies?' For the purposes of this article 'media' refers to those cultural, social and political artefacts which are manufactured through technological processes (enabling them to be mechanically reproduced) and which achieve a mass circulation. The term will therefore encompass print media — books and, more importantly, newspapers; sound media — radio; visual media — notably photography; audio-visual media — principally cinema and television. All these media forms share an additional significant feature: they are all connected to or controlled by large and powerful institutions many of which overlap and are interconnected within and across the various media. So, at a simple level one could say that 'Media Studies' is about the study of these multifarious artefacts.

The next question must be 'how might one go about studying (and teaching about) the media?' While it is vitally important that each of the media is not studied in isolation, for the purposes of analysis, it is easier to concentrate on one particular medium, focusing on its specificities. I will concentrate on one media form — that of television — which, however, should offer a model for such work in any of the other areas.

Television now represents the most powerful cultural form for the dissemination of education, information, and entertainment; it is particularly popular with children; virtually every home in the western world has a TV; the television companies are powerful institutions; in all countries the state maintains a direct and powerful (if not always explicit) control over these institutions.

What is television and what isn't it? What does it present and what doesn't it? How does television signify and how doesn't it? The political significance accorded to television by the state (whether it be for reasons of radio frequencies constituting a scarce resource or because it is thought that television exerts a powerful influence upon

people's lives) means that the **presences** and **absences** of television are crucial.

## Presence

The analysis and discussion of what **is** television involves on the one hand an analysis of the structures of broadcasting — that network of governmental controls and statutes, the hierarchical organisation of the institutions themselves, and that complex set of personal pressures, commercial imperatives and competition for audience ratings; and on the other hand, it involves a detailed 'textual analysis' of **all** television programmes.

There is one point to stress about the structures of broadcasting and that is the importance of treating the television artefact — television programmes — not just as a discrete unit or area of meaning but also as a **commodity** i.e. as a product that undergoes the processes of production, circulation and consumption.

More needs to be said about detailed textual analysis. Television is regarded by some with suspicion, especially by those concerned with the welfare of young children — a rather low form of mass entertainment which, if examined closely, can easily be proven to be nothing more than mindless trash. From this position, if there is anything of value on TV then it is the occasional documentary or play. What is generally left unquestioned within this position however is the problem of how to define 'good' and **who** does the defining. Basically there are two attitudes that underpin this position: an antagonism to popular culture and an antagonism to modern industrial society and its technology.

Both attitudes are inherent in the position of the literary critic, F. R. Leavis. His aim was to discover what was good and of value in literature from an essentially moral position. However, Leavis's 'good' was that of which he approved and which conformed to and affirmed his view of the world and his



critical vocabulary; and he considered it unnecessary to justify his values for they were all part of the obviously shared beliefs of cultured people.

Many film critics and theorists were strongly influenced by the work of Leavis, despite his own antipathy and antagonism to the cinema. These film critics adopted his method, scrutinising the text in great detail in order to evaluate and judge it, to reveal who were the 'artists' working in Hollywood. Media Studies could have adopted the same critical methods. However, despite attempts, this didn't happen for two quite interesting reasons.

Until recently it was difficult to 'catch' television programmes in order to subject them to rigorous textual analysis. More important, after 1968 there was a serious shift in the type of questions being raised in Film and Television Studies. Instead of constructing arguments justifying why a particular work was good or bad, critics addressed the problem of **how** a text communicates or mediates its meanings. Thus the surface level of the text — its mode of signification — was called into question. The major problem became: how does a particular medium, whether literary, filmic, televisual or any other, signify?

It has been long accepted that photography provided an image of the real world, with the photograph as a transparent recorder of reality, providing a window on the world. This 'realist' aesthetic has been similarly argued for film and television, and many broadcasters still adopt this position. What this view of the image media in general denies is the whole complex of decisions that need to be made in the recording and presenting of a photograph or television programme. Choice of camera angle, lens, filters, lights, film stock and the needed post-recording editorial decisions all contribute to the construction of a highly encoded product — one that we need to decode and read. Thus instead of an 'image of the real world' all we have is a 'real image of the world'.

It was because of this shift in the type of questions being asked when confronting a text that a radically different form of textual analysis was required, one that **interrogated**

the mode of signification and the practices embedded within that mode. Consequently structural linguistics and semiotics — the study of the science of signs — were drawn upon to begin to solve some of the new problems within the study of film and television.

### **Absence**

So much for 'presence'. What is 'absent' in television discourse? Study is at an early and tentative stage. The problem is further complicated by television itself, due to its sensitivity, in some limited ways, to public opinion. Let us take an example. There are very few women or black people presented in positions of importance on British television. There are proportionately fewer in decision-making positions behind the scenes, and very few programmes that deal with feminist or racial questions in any serious way.

Perhaps a more subtle situation is the depiction of the working class on television. But what of the most famous and most popular programme on British television, which **is** concerned with the working class, the long-running twice-weekly serial **Coronation Street**?

'The location of the action in **Coronation Street** is mainly the enclosed world of the street itself. The community contains no children and its members are rarely seen at work. In fact the work that we do see going on could be loosely described as petit-bourgeois: shopkeeping, the running of a public house, Len Fairclough (a self-employed builder) banging a nail into a wall. The "world" of **Coronation Street**, (and we are encouraged to think of it as a microcosm of the world, a representative sample; witness, for example, the title sequence, showing the street as just one among many thousands of such streets), is safe, secure, apolitical, a place where nothing more than petty bickering, gossip and the occasional feud is allowed to disturb the nature and structure of the characters' lives. They are essentially locked into, and resigned to, their position and role in society. The families, apparently



lacking children, relatives and employment, lead insular, isolated and static lives. Their dynamic potential for any action that might transform their own or anybody else's existence is entirely absent. By describing **Coronation Street** in this way I am not simply arguing that the series is "unrealistic", but that the structured absences are deliberate and significant. Their significance lies in the negative and paralysed portrayal that is reinforced by the occasional "social realist" TV documentary, where the images depict a sad and acquiescent group of people.<sup>1</sup>

If, when thinking through the question of the depiction of the working class, one considers, not fictional programmes but news bulletins — supposedly the most 'objective', 'unbiased', 'fair' and 'neutral' area of television — how often do we hear the authentic voice of the British working class? Just how often do we get both sides of the case? A research project at Glasgow University<sup>2</sup> recorded and monitored every single news bulletin on all three British TV channels for the first five months of 1975. At a simple content level many disturbing facts were revealed. For example, in the 21 interviews broadcast as part of the 103 news bulletins offered during the 13 weeks of the Glasgow Dustcart Drivers' Strike which took place that year not one striker was interviewed about why they were on strike<sup>3</sup>.

The examples so far have been concerned crudely with the level of the **content** of television, but there is also an absence in terms of the dominant form or **style** of television. In the multiplicity of apparently different forms and genre which constitute television as we experience it there is one aesthetic which is dominant and which can be described as essentially **realist**. The very mode of signification adopted by almost all television programmes implies that the programme is the source of a certain knowledge which is considered to be unproblematic and that each viewer is constituted as being privy to that knowledge. Programmes rarely question their own depiction of that knowledge and thereby implicitly deny the process of the

production of the programme itself. Television doesn't **present** the world: it represents the world; and the important questions then are: television re-presents the world from **which** position and in **whose** interests and for **what** purposes? Few programmes ever attempt to contest, question and interrogate the very forms of signification of television, its 'language'.

The new British Fourth Channel claims to present innovative work in precisely the two main areas of absence indicated: a commitment to offering programmes which present questions of feminism and race more positively (they have been less clear about the matter of class) and to presenting more technically and aesthetically innovative and avant-garde productions. We shall see!

### Why Media Studies?

Why should Media Studies be taught in the classroom? In one sense the answers to that question are disarmingly obvious: the media are there; people use them; they form major modes through which people learn about the world; the government, teachers, parents, and others are worried about the effect the media have on other people's lives. However, there are much more important and polemical reasons for promoting Media Studies which are rarely articulated.

In studying television and television programmes we are studying not only a particular set of representations of the world and the language adopted to make those representations 'acceptable' and 'normal', but also a set of institutions, how they function, and how they function **ideologically**. The study of media in schools is a means of opening up 'oppositional space' i.e. a space in which to do something very different, to pose different questions and problems from those which are raised in other subject areas, and to question our dominant conception of what constitutes 'knowledge'. In the case of Media Studies this means the exposing of both the actual and potential cracks, fissures, dislocations and absences that exist within television and television programmes and at the same time to ask **how** could things be done differently.



## Conclusion

Television operates within the ideological sphere of human existence. To engage in an ideological analysis of television is to look at television programmes as part of a total television discourse which is constituted by a set of specific signifying practices. This 'language' of television — a system which involves simultaneous sound and image — is a highly sophisticated and complex culturally 'coded' system. Like our native tongue it is normally successfully internalised and comprehensible to each and every member of our social formation but, as with language, we still have to engage in a sophisticated decoding process in order to understand the televisual code. This is not an immediately obvious fact because images possess an analogical relationship to the real world unlike language which possesses an essentially arbitrary relationship (the fact that the French use the word 'chien' for 'dog' simply marks a different language — the object 'dog' remains the same, but an image of a 'table' would not substitute for the image of a 'dog'). However this 'fact' becomes clearer if we see a programme which does not adopt the dominant aesthetic of television (which I have already called 'realist') and which we have to struggle to understand rather as we sometimes have to struggle to understand an unfamiliar dialect in language. I am suggesting, therefore, that there is a **dominant mode of representation** adopted by television, and as far as the programme makers are concerned, a right and a wrong way of making a programme and presenting a situation which is determined by the dominant practices of making programmes.

Just as there is a 'dominant mode' of representing the world so also is there a 'dominant representation', a single view of the world offered by the media. If that dominant representation is in accord with our view of the world then there is clearly no problem — we will simply enjoy the programmes offered. However, it is not easy to ask if other forms of television are possible or if other views of the world are available in a situation where television is internationally dominated by a very few companies and countries<sup>4</sup>; when it is relatively rare for

people to directly experience other countries' television programmes or institutions; when, to a large extent, our perceptions of the world have been formed by television; and when it is not easy for most people to gain access to the technology of television in order to make their own programmes.

James Donald, describing a Media Studies Certificate of Secondary Education syllabus, presented the argument clearly when he wrote that the media are:

'... ideological in that they present their consumers with structured images of themselves in relation to other people and to social institutions. They provide selective and fragmented knowledge in well established (and therefore comprehensible) codes which are crucial in the formation of individual personality, imagination and belief. They make particular social relations (those that exist here and now) seem natural and normal. They therefore inhibit the tendency to change those relations (between classes or the sexes, for example) in any radical way'<sup>5</sup>.

However, there will always be the possibility of reading the programmes offered alternatively or even oppositionally. It is this possibility — that of people being able to read and understand artefacts alternatively or even oppositionally to the way they were intended to be read — which offers the most positive, responsible and fruitful position, and way forward, for the teacher interested in Media Studies, to adopt.

## References and Notes

- 1 Manuel Alvarado: 'Eight Hours are not a Day', in Tony Rayns (ed): **Fassbinder** British Film Institute (BFI), 1976.
- 2 Glasgow University Media Group: **Bad News** RKP 1976.
- 3 See also Peter Beharrel and Greg Philo (eds): **Trade Unions and the Media** Macmillan 1977; Glasgow University Media Group: **More Bad News** RKP 1980, and **Even Worse News** (forthcoming).
- 4 See for example Jeremy Tunstall: **The Media Are American** Constable 1977, which is one of a number of books published in this field.
- 5 James Donald: **Media Studies — Possibilities and Limitations** British Film Institute (BFI) Advisory Document, 1976.



# The Business of Constructing Reality

Len Masterman, U.K.

Len Masterman, author of 'Teaching about Television', recently gave a key-lecture to a joint British Film Institute/University of London Goldsmiths' College Conference on Media Education. He opened his address with these words:

Let us be quite clear: Media Education aims to increase our students' understanding of how the media work, how they produce meaning, and how they go about the business of constructing reality. It does not seek to foster discrimination either in favour of or against the media — or even, I would argue, within the media (helping students to discriminate between 'good' and 'bad' television programmes or material in newspapers). It accepts that the media are there, that they are pervasive and significant elements in our society, that they influence our perceptions in fundamental ways which need to be understood, and that they are worthy of close investigation.

The article that follows presents most of that section of this address which he entitled: 'How the media construct their representations'. The whole address by Len Masterman (and other contributions to the Conference) is published in a pamphlet produced by The British Film Institute.

## How do the media construct their representations?

A critical understanding of media will involve a reversal of the process through which a medium selects and edits material into a polished, continuous and seamless flow. It will involve, that is, the 'deconstruction' of texts by breaking through their surface to reveal the techniques through which meanings are produced. The project is analogous to that undertaken in the theatre by Godard.<sup>1</sup>

The point I want to stress, however, is that

no matter how much we may be sucked into the realism of a particular film or play, we are always finally aware that we are watching representations — performances which have been scripted, rehearsed and acted — and not reality. This is far from the case with television and newspapers, where even the most alert critics constantly need to be on their guard against the apparent authenticity of what is seen or read. The necessity then for deconstruction in television and newspaper analysis is even more imperative than it is in the theatre or the cinema. How does one begin this process of deconstructing complex media texts?

A simple start can be made by deconstructing photographs. Harold Evans' compilation, **Pictures on a Page** and the magazine **Camerawork**<sup>2</sup> provide many examples of how photography operates as a system of visual editing. A first step is to draw attention to the unseen presence and intentions of the photographer who has constructed the image, selected that moment, that angle, and may even have arranged that composition. The recent British Film Institute (BFI) pack **Reading Pictures**<sup>3</sup> usefully draws attention to such questions as these. A second step is to show the ways in which a photographic print, which will represent for most pupils 'the finished product', is merely the raw material for further editing, selecting and cropping. A great deal of well-produced photographic material is now cheaply available which gives pupils practice in constructing their own media products. A number of selection and editing exercises are distributed by the Society for Education in Film and Television (SEFT) (The Market and The Station).<sup>4</sup> Evans provides material which allows scope for creative cropping and layout exercises, in which pupils' work can be compared with the results achieved by the picture editors of different newspapers, whilst a recent simulation, **Choosing the News**<sup>5</sup> also requires pupils to select and crop photographs and



choose stories from a wide variety of written and visual material. What **Choosing the News** also does is to move us on to the third step where we consider the relationship between photograph and any accompanying text — caption, headline or article. The best available material here is **Teachers Protest** (SEFT)<sup>6</sup> — still not as widely known as it ought to be — which asks students to manipulate and organise for presentation as documentary material, nine slides from a selection of 32, within a number of possible formats. Perhaps most usefully of all, Andrew Bethell's recent **Eyeopeners Series**<sup>7</sup> takes secondary school pupils carefully through all of the processes outlined above through a large number of well-planned, original, and stimulating visual exercises. No one has done more than Bethell over the last decade to encourage image analysis in schools, and **Eyeopeners** represents the most systematic attempt yet made to translate the process of deconstructing photographs into a realistic and manageable classroom practice.

Having cut their teeth on this much simpler photographic material, students should now be able to look critically at the relationship between televised sounds and images. Acquiring the ability to 'shred' the visual image from its accompanying commentary is an important step towards tele-literacy, and the polysemic nature of visual evidence can be demonstrated by showing television news and documentary film without commentary, so that a range of possible interpretations and anchorages may be explored before the commentary is revealed. The classic text here is **Protest for Peace**<sup>8</sup> a film in which the disjunction between the visual images and accompanying commentary reaches quite comic proportions.

These exercises take the filmed material as 'given', but as with photographic exercises, it is necessary to examine the processes through which filmed 'reality' is manufactured and to begin to lay bare some of the mechanisms of film making. Every television image is of course a selected one. The camera, the lights, the microphone are pointing in **that** direction, from **that** angle, at **that** time rather than others. And what of the effect of a camera crew between say

six and thirteen people upon the event represented? Television continually purports to present what can never be shown — the event which would have taken place if cameras had not been present. And then there are the constraints implicit in producing images and sounds of 'acceptable' quality and the necessity of 'setting up' situations specifically for the camera.

'Television is the only profession,' in the words of a former TV producer Philip Whitehead, 'in which the word cheat is an inseparable part of the vocabulary. I think it's alarming that so often, in order to preserve a smooth visual flow and in order to re-create an assumed sequence of events... you do dishonest things.'<sup>9</sup> The existence of this kind of rigging ought to be part of every secondary school child's common stock of knowledge about visual communication. And such routine practices in film making are often inevitable, and certainly acceptable within limits since their intention is to clarify rather than mislead. The problem arises through the tendency of broadcasters themselves to posit a more innocent view of the medium, one in which it is seen as reproducing reality in an unproblematic way. It is precisely this which gives force to Whitehead's use of the words 'cheat' and 'dishonest.' Whitehead is also drawing attention to the inevitable fictionalising involved in the editing process — the **creation** of meaning through the smooth juxtaposing of originally fragmented and unrelated images and events. I will say more about the editing process later. Here, I simply wish to stress the limitations of arriving at any understanding of the mechanisms of film-making through the analysis of the images on the screen. This kind of analysis needs to be complemented by practical video work, the production of media materials by the students themselves, and by the use of simulations through which a range of alternative codings can be explored. The aim is to enable students to reach the beginnings of an understanding of the ideological process through which 'preferred' images become 'natural' ones, and to demonstrate the close connection between concrete images and abstract ideas.

The media do not simply construct events



however. They attach significance to them, give them meaning. How is this achieved? First of all the act of selection described above itself marks some events, issues or people as being more important, or significant than others. The media tell us what is important by what they take note of and what they ignore, by what is amplified and what is muted. This is sometimes known as the media's agenda-setting function. But the media also define the **way** in which these events should be discussed, and the interpretative frameworks which should be brought to bear upon them. What pupils need to (and can) understand are the structures of linked recurrent explanations, evaluations and assumptions which are brought to bear upon the coverage of, say, industrial relations or nuclear disarmament (to take only the most blatant examples), and which permeate the very language in which they are reported. In Galtung and Ruge's nice paradox '“news” are actually “olds” because they correspond to what one expects to happen'.<sup>10</sup>

Less dramatic than entire frameworks of linked explanations and assumptions, is the simple notion of 'angle' which can be applied to the coverage of any event or story. Pupils need to see how most stories are pretty well set before the reporter has even left the office.<sup>11</sup>

It is also important for teachers and pupils to consider **why** some interpretative frameworks and angles rather than others should become familiar and well-established. This leads to a consideration of such crucial ideological questions as the essentially conservative and hierarchical nature of media institutions, their susceptibility to overt and indirect political pressure, the middle-class biases of their personnel, the philosophic commitment within broadcasting towards 'balance' and consensual explanatory models, the extent to which journalists are reliant upon established institutions (the Police, the Army, the Law Court, big business, football clubs, etc.) as news sources, and the ability of such sources to manage news and set events within their own interpretative contexts, and the over-accessibility of the media to those in powerful and privileged positions in society.<sup>12</sup> This in turn should

lead on to a consideration of those voices **not** heard in the media, and to those which **are** heard, but which form part of a 'secondary' discourse which it is the privilege and function of the medium's dominant discourse to place and evaluate for us. It should lead us on, that is, to problems of **representation**, and to a consideration of the images presented of those subordinate groups who have little or no control of the media (black people, trade unionists, women, the elderly, etc.) and for whom, indeed, the media constitute a major problem.

How are these images realised? Brunsdon and Morley in their study of **Nationwide** have shown that the anchorpersons convey through the programme's dominant discourse — linking, framing, commenting upon and placing each item — how the programme's other discourses should be read.<sup>13</sup> And it remains true in television programmes of all kinds — even given the inevitable slanting and selectivity inherent in every image — that we are still rarely allowed to judge such images, people and events on their own merits. As the audience, we are habitually nudged in the direction of this or that preferred meaning. This is generally established even before an item begins. Here are two conventional and unremarkable examples:

Changing the subject completely, over the last few months quite a few musicals have come and gone on the London stage with themes so varied that it seems song-writers will try anything in their search for success. Well, yet another new formula is being tried out at **Her Majesty's Theatre**. It's called **Fire Angel** and it's based on the unlikely combination of a New York Mafia setting and the story of Shakespeare's Merchant of Venice. Well, while the Bard may be revolving in his grave, let's meet the co-writers . . .

There's no end to the questions that MPs put to Ministers. The frequent recipient of hard questions is the Foreign Secretary. The most unexpected question, surely, is one he's received from a Birmingham MP. It's all about the clothes



the Queen is wearing on her tour of the Middle East. The questioner wants Her Majesty to stop pandering to what he calls 'the customs of religious bigots' by wearing long covering dresses. Now this, he claims, is insulting to the Queen's own sex. The questioner is Mr John Lee, Handsworth's Labour MP. He talks now to Peter Colbourne.

After the interview with Mr Lee the item was 'wrapped up' by the linkperson with the final comment:

I think that people will agree that, despite the problems, the Queen is doing a great job.<sup>14</sup>

The impressions conveyed here were not all reinforced by the interviewees themselves who seemed bemused by the angle taken. But they **were** reinforced by the interviewers who far from being 'humble seekers after truth' (in Robin Day's well-worn phrase) continually sign-posted to us the viewers — by their tone, reactions, interruptions and gestures — how the words of the subjects were to be interpreted.

Here are two further examples taken from the notoriously partial television coverage of the 'winter of discontent' (termed by one writer a 'winter of industrial mis-reporting'<sup>15</sup>) in early 1979:

Isn't the strike by ambulancemen potentially one of the most disastrous things that could happen to society? (John Stapleton, Nationwide, BBC 1, January 16th 1979).

How do you justify putting lives at risk? If somebody dies will it be on your conscience? Is more money worth a life? (BBC News, January 19th 1979).<sup>16</sup>

It takes an extremely confident and accomplished interviewee to challenge such sign-posting, and construct his own alternative meanings.<sup>17</sup>

Such reversals are exceptional. For the most part presenters remain firmly in control, their status as guarantors of truth reinforced by the medium's dominant visual codings.

For example they, like station announcers, newsreaders, and weather forecasters are amongst the small band of people who are allowed to talk direct to camera.<sup>18</sup>

The whole area of visual coding deserves specific attention in any consideration of how the medium constructs its meanings. Authority is reinforced or undermined not simply by eye-contact patterns, but by appearance, dress and the way in which the image is framed:

The convention is that in 'factual' programmes they (subjects) should be shot from eye-level and not from above or below, since shots from either of these angles would present an image slanted in more senses than one. The other convention deals with the question of how 'tight' a shot may be. Generally, important figures will be shown in medium close-up which shows them from the waist up. This may be replaced by a close-up which shows only the subject's head and shoulders. It would be very rare for a big close-up — a shot showing only the head — to be used of an important person.<sup>19</sup>

Similarly, there are codes of geography within a studio which tell us who is important and who less so, or which indicate the relationship which exists between the subjects on the screen. The positioning of an interviewer between proponents of two conflicting views is a powerful visual reinforcement of the broadcaster's 'neutrality.' On the other hand, in 'chat' shows, interviewees sit together in comfortable chairs in keeping with their role as 'guests.' The Glasgow University Media Group have drawn attention to the dominant codings in the reporting of industrial relations news:

... all those things which enhance a speaker's status and authority are denied to the mass of working people. This means that the quiet of studios, the plain backing, the full use of names and status are often absent.<sup>20</sup> Patterns of editing are also worth observing.<sup>21</sup>

One of the interesting features of visual



codes is that they can be played around with and isolated by using the simplest video camera. Code-breaking exercises are very simple to devise and they do genuinely illuminate what taken-for-granted codes actually signify.<sup>22</sup>

A conventional visual coding within recorded interviews is worthy of particular attention with school pupils. This is the use of the 'cutaway' from the interviewee either to the interviewer or to a piece of silent film. The purpose of cutaways is to make an edited, constructed event appear 'natural' and unedited by covering over cuts in the original film. The 'jump' cut in which the editing is generally fully exposed to the audience is a more honest device, but it is somewhat infrequently used since it deliberately reveals the illusion behind the 'continuity' of an interview. Silent film will often be used within interviews where it is necessary to cover a large number of edits in a short period of time.

Finally, mention must be made of one of television's dominant techniques for shaping the events it handles: the use of narrative. Television tells stories. News, current affairs programmes, documentaries, sports programmes all create little dramas with their own heroes, villains, conflicts, reversals, rewards and resolutions. Dramatic shaping is endemic to most forms of editing for television.<sup>23</sup>

The shaping of events and issues into fictional forms has been investigated by Heath and Skirrow in their analysis of **World in Action**<sup>24</sup> and Bazalgette and Paterson in their study of television news coverage of the Iranian Embassy siege which, as they demonstrate, 'is open to analysis in the same way as any other narrative.'<sup>25</sup> Their suggestion that 'this approach may offer a way of understanding how the political aspect of events as recounted in both news and fiction is marginalised, and how they remain interesting and pleasurable in spite of the lack of explanation, motivation, contextualisation<sup>26</sup>, hints at the dominant fiction which underpins the medium's penchant for narrative: that there does indeed exist an unproblematic and disinterested 'position' from which the story may be told. In the deathless words of

the President of C.B.S. News, 'Our reporters do not cover stories from their point of view. They are presenting them from nobody's point of view.'<sup>27</sup>

Hence the strength of Colin MacCabe's assertion that 'narrative is an element that militates against knowledge...because it attempts to conceal itself, to imply that this is how the world is.'<sup>28</sup> But as we have seen 'how the world is' **contains** the positions fed to the viewer by editing, framing, commentary, visual codings, etc. This militates against knowledge not because of 'bias' or the suppression or demotion of alternative viewpoints, but because what is concealed is the notion of the text as a site for the construction of meanings which need to be considered and analysed in relation to the position, interests and intentions of their producers. English teachers might wish to reflect upon the extent to which printed texts might be similarly susceptible to the kind of analysis outlined in this article.

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- 16 Trades Union Congress: **A Cause for Concern**, TUC 1979, p 30.
- 17 See Hall S., Connell I. and Curti L.: 'The Unity of Current Affairs Television', **Cultural Studies** No. 9 Spring 1976 p 81. Arthur Scargill, President of the National Union of Miners, often manages to turn the tables in this way.
- 18 Hood S.: **On Television**, Pluto Press 1981 pp 3-4.
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- 20 Glasgow University Media Group *op cit* p 26.
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## Media Studies in the Primary School Context

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The classroom is a place for acquiring skills which develop an understanding and interpretation of the child's world. If there were to be a hierarchy of such skills I would place creative thinking and talking above numeracy and literacy, seeing the latter as following the former. Should this progression not follow, the 'skill' concept becomes sterile, something to be acquired in the same way that a dog is taught tricks. A child must have an experience which demands a numerate and/or literate interpretation. Promoting, encouraging and fostering creative thinking and talking by engaging children with the challenge of their environment is an essential strategy in primary education.

So what has media studies to offer within this context? 'When you've looked at the slide I want you to note down what you remember most about the image. It might be something happening, or it may be the colour or a particular mood in the slide. Then I'll show the slide again and ask you to note down the second most memorable thing.' It's a Wednesday afternoon in the assembly hall-dining room. Thirty-six ten and eleven-year-olds space out on the floor, eyes to-

wards the empty white rectangle on the opposite wall. I show the first slide and a slow eye-hand co-ordination manifests its marks on the page with varying degrees of accuracy. After the first slide we read round reporting what we now know to be the main visual clues, and though the terms are not used just at this stage, the notions of signifiers and signified are apparent in the discussion which follows. Most of the class have 'eyes', 'tears' or 'crying' written down. 'Why do you think that was the most memorable thing about the first slide? Can you say any more about it?' 'Well, the eyes are important, I mean they're looking straight at you.' 'What are they telling you then?' 'Sadness. He looks lonely, upset, as though something awful has happened.' 'Yes. Something terrible, like he could be starving or been in a disaster.' 'His parents could've been killed, I think, 'cos he's coloured and he looks like the children and victims you see on the news and that.' Continuing with the exercise the children began to recognise the constant consensus of opinion about the main visual clues as significant of an underlying 'image' language. My aim in introduc-



ing the slides to the whole class in this way was to encourage accurate, concentrated observation and emphasise that images can 'speak', underlining the how and why of the visual clues focused upon. The children's answers mirrored the image code which society, our Western society, deals in, i.e. a coloured child crying can be equated with an underprivileged victim. The skill of decoding images is one in which primary children are fluent given the opportunity.

I followed up this initial class exercise with some study of images in small mixed ability groups. My aim each time was to enhance the children's way of looking at images by decoding the features to show how they had been constructed. The assignments involved a range of valuable language skills including describing, recording, logical reasoning and predicting, and were both written and oral. They did not all complete the same assignments, so the feedback to the rest of the class became an integral part of each exercise as the notion of 'audience' was extended.

One group examined the images from the local papers without the text. Their assignment was to imagine a caption for the image, then the story behind it. The images were mounted and displayed, with the children mainly choosing to imitate the standard newspaper lay-out format associated with the local press. In discussion with other groups afterwards some of the captions were challenged and had to be justified; sometimes rival stories or the same image were focuses for the best decoding of an image.

Another group examined the images surrounding one event only, a Campaign for Nuclear Disarmament (CND) rally in Hyde Park, and discussed differences in emphasis. Another compared slides of the TV Times and Radio Times covers depicting Princess Anne and her husband Mark Phillips. A final group looked at long-shots and close-ups using slides and photographs from environ-

mental study trips during the year and selected shots from the teaching pack 'The Visit'.

From this small beginning the class became extremely interested in looking in greater detail at images and recording their ideas. The next stage was for them to take their own slides and photographs and this encompassed the notion of narrative. Their interest was encouraged and developed alongside the then current focuses of work themes, and was seen by the children as a resource as well as motivation in itself. The creative thinking and talking which accompanied the work undertaken was a rich source for developing the skills a primary school child needs.

A skilful and sympathetic teacher can, however, use other starting points, so why use the media as your focus? My answer would be that the image is at least equal in influence to the written and spoken word within society. Communication globally is becoming more and more rapid; technology will make the video cassette and the computer a normal and integral part of education. As part of our children's environment it demands as much careful scrutiny as examining the veins of a leaf or the spiral of a snail's shell.

Recently a group of children were looking at the display of photographs which told the story of a £5 birthday present being stolen. Their first question was, 'Did Simon get into serious trouble for stealing the present?' Their second was, 'Why didn't the person taking the photograph stop Simon?' They had no idea that the image sequence had been set up. The primary school child has a sophisticated knowledge of the language of images through constant familiarity. This is matched by a naivety about their construction. Teaching media studies and the necessary skills in primary education can help the primary child understand that images are constructs.



# An Approach to Television Studies in Primary Schools

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Television Studies in the primary school should be seen as a basic introduction to television and to paving the way for secondary school work involving a much greater in-depth examination of the subject. It is important, therefore, that courses designed for children in groups called Primary 6 and 7 (10 to 12 year olds) are seen as introductory in nature, fostering enthusiasm for the subject.

The designs of the Primary 6 and 7 courses can differ in their approaches to the subject. The Primary 6 course can treat Television Studies as a 'Centre of Interest' and Television Studies is seen partly as a vehicle which carries activities related to specific areas of the curriculum. The intention is to pursue normal curricular interests but build them around aspects of television, so that by a process of familiarisation, certain basic concepts concerning television can be formed in the minds of the pupils.

In Primary 7 the approach can be much more direct. Television is looked at for its own sake and the main focus of attention is its influence on the lives of people and is an introduction to basic notions on the complexity of programme production.

## Television Studies in Primary 6

The choice of Television Studies as a 'centre of interest' for an extended project has the advantage that it links very easily with many standard curricular activities. The scheme of work that follows must be viewed as one of many possible ways of achieving the same broad aims. Procedures are put forward to teachers interested in tackling the subject, as suggestions. It is expected that teachers will adapt the scheme, elaborate on it or change its emphasis, according to the demands of their own particular situation.

### Unit 1: (A) Class Resumes of Programmes

A suitable starting point for the activity is a



class exercise designed to develop skills in summary or resume writing. A television programme is watched in class by teacher and pupils, and a class resume of the programme is produced.

After viewing, the pupils are asked to list all the important points they remember from the programme and the lists are compared and discussed. By means of blackboard work, it should be possible for the class to come to a consensus opinion on the relative importance of the various points noted, and produce a final combined resume of the programme.

### (B) Individual Resumes of Programmes

Once pupils have developed confidence in this type of exercise, they can be asked to produce their own individual resumes of programmes watched at home.

Once these are produced and brought back into school, they can be compared and discussed. Comparison of accounts will probably highlight the fact that people's percep-



tions differ, even when watching the same programme. However, the main purpose of comparing programme resumes is to indicate to pupils that tastes in viewing differ, even amongst themselves. This should lead on to a consideration of the reasons why different people choose to watch different programmes, and an examination of what different types of programme have to offer their respective audiences.

### **Unit 2: (A) Survey of Viewing Habits**

Once it is established that viewing preferences exist and viewing habits differ, it is a natural progression to involve pupils in an exercise that will quantify such differences. A survey of viewing habits of an appropriate group of people is designed.

It is important that the pupils are involved in the planning of the exercise so that other skills, apart from the obvious number skills, are developed. For instance, pupils can be involved in discussions about the type of survey to be carried out. At its simplest the survey might be one designed to identify the ten most/least popular programmes in a given population. It can be extended into a much more complex exercise involving ranking and distribution, but this will depend on the ability level of the class.

If the pupils are involved in the design of a questionnaire, then they become involved in an exercise which encourages ordered thinking and logical problem solving. The exercise might also involve oral interviewing skills.

### **(B) Display of Survey Results**

The data has to be collated, and so there is a chance for practice in basic number work. However, data on viewing habits, or most/least popular programmes is very suitable for colourful and imaginative graphic display, in charts, graphs, histograms etc. Thus presented, the displayed material forms the basis for further discussion.

### **Unit 3: The History of Television and how it works**

The depth to which any of the historical or technical aspects of television are studied is a matter for the teacher's judgement, and outlines of the programme units.

may depend upon the resources available to the school. The library service is a useful source of material in most areas. Topics such as the life of John Logie Baird, or Crystal Palace can be explored, or pupils can concentrate on more technical aspects such as the principles underlying the first developments in television employing mechanically operated optical discs, compared with subsequent electronic developments.

However, the pupils should have some notion at least of the principles underlying the transmission of television pictures. They should understand that the picture they watch on a screen was first of all recorded by a camera, that the various parts of the image are broken down and converted into a series of electrical signals which are sent out in wave form from a transmitter, and that the signal is received by an aerial and converted back again into a visual image by the instrumentation in the television set.

### **Unit 4: Writing of Story Outlines**

From discussion of the results of the survey it should be possible to lead pupils to consider the elements which attract them to their favourite programmes. The most common phrase in such discussions will probably be 'I liked the bit where . . .' In other words, for many pupils, favourite programmes are seen as a series of highlights which capture their attention. The notion of a television programme being made up of a series of bits, units or scenes, will be a relatively easy one to develop. The idea that all these bits, or units are unified and linked together by a story-line or theme is much harder to get across, but an examination of particular programmes should serve to show that the bits of a programme they remember are held together and unified by the story-line.

In this exercise therefore, pupils are asked to concentrate on story-lines, rather than the details of incidents. They are asked to imagine they have been requested to plan a series for Children's Television, and are given the task of producing story outlines for the programmes. The work can be carried out by groups and individuals. Each small group can discuss and decide on the structure of the series, and individuals can then write the



## **Unit 5: Presenting Programmes**

The story outlines produced in Unit 4 can be used as the basis of this work. Pupils are asked to prepare a story for presentation to the class. A small group might choose the best of the story outlines to work on. They can be asked to fill out details of the story, and read the completed work to the class, perhaps by illustrating parts of the story visually by means of previously prepared wall drawings, or overhead projector transparencies. They may also be encouraged to dramatise parts of the story, the narrator holding the dramatised sections together.

This again is creative activity, but involves pupils in determining roles for all members of each group, according to the varying talents possessed by individuals. They must also be prepared to subject their work to criticism by the class, and therefore be prepared to have reasons for the choices they make.

## **Unit 6: Slide - Tape Presentation**

A useful climax for the project might be a slide-tape presentation. This can be built around the project itself, so that the presentation is a structured account of the work of the project. The teacher needs to plan this in advance so that the relevant photographs are taken at the appropriate times or places.

Alternatively, a separate topic altogether would be chosen, and a slide-tape production undertaken. Both approaches have the advantage that many of the principles of television production can be explored without using equipment that is complicated or difficult to obtain. The processes in production of a slide-tape programme involve the structured combination of visual and sound material, and these decisions and processes are similar in kind to those involved in television production. Pupils are involved in decisions affecting choice and rejection of material. They are involved in structuring and organising the material so that its progression is logical and its content relevant. They are involved in making decisions concerning the appropriate match between visual and aural stimuli.

## **Television Studies in Primary 7**

As stated earlier, the Primary 7 approach assumes that work in Television Studies has been undertaken previously in Primary 6.

It is assumed that the teacher will choose a number of aspects of television in Primary 7 and explore them in some detail. Two aspects that suggest themselves are 'Television as a social influence' and 'Television Production'. The following sections simply lay out broad suggestions on how a teacher might tackle these areas.

### **Television as a Social Influence**

The main purpose in examining this aspect of television is to encourage pupils to consider the ways in which television affects them directly, and to encourage them to approach the medium in a critical and discerning way. Much of the initial work will therefore consist of discussion and debate in order to establish the particular ways in which television influences their language, play and attitudes.

Words, phrases and expressions which figure in their conversations with each other, can very often be traced back to particular programmes or series they have watched. Their games will undoubtedly include imitation of characters from television programmes (e.g. in Britain 'The Hulk'), and the sorts of toys they ask their parents for at Christmas time will be determined, to a significant extent, by what they are exposed to in television advertising.

When such influences have been identified, it is then possible to embark on exercises which will explore and develop such areas. For example, once it has been established that advertisements can influence pupils in their choice of toys, the area of television advertising can be explored more fully. This may involve data collection and surveys similar to those carried out in the Primary 6 programme. It may involve analysis of particular advertisements, examination of the techniques used by the advertisers and of the elements within the advertisements that contribute to its persuasive powers. It may involve creative work — the production of



posters advertising products, for example, or the scripting of a television advertisement.

The function of each exercise, however, should be to develop an awareness, in the minds of pupils, that many of the things they watch on television can influence their behaviour or attitude in some way. As this awareness is developed, it is possible to lead them towards the idea that messages are not always overtly expressed, but are very often engineered by the particular combination of selected images and sounds. In other words, the aim of the study is to introduce to pupils in Primary 7 basic notions fundamental to Media Education.

### Television Production

Most pupils will have absolutely no idea of the complex structures, personnel and organisation that lie behind any particular scene they view in a television programme. The purpose of concentrating on television production in Primary 7 is simply to illustrate the fact that the production of a television programme involves many people, much preparation and organised team work, even for the production of what seem relatively simple scenes on television.

Information on the mechanics of production and the function of the various personnel involved can be gleaned from books, but the complexity of production can only be brought home if the problems are experienced in a real situation, or at the very least, simulated.

One way in which pupils can gain some insight into this is by a visit to a television studio. Closed circuit television studios are obviously most suitable — in Britain approaches made through the Local Education Authority, or a College of Education, can sometimes be fruitful and a teacher may be able to make some arrangement for a visit.

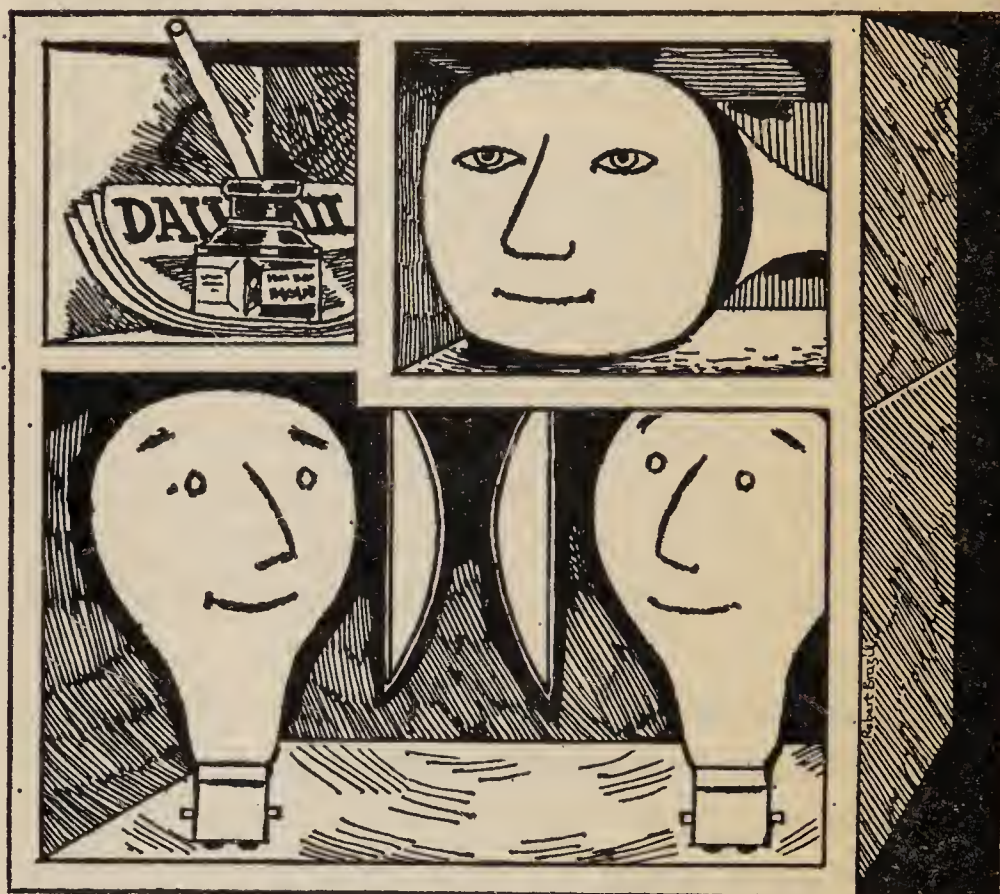
An alternative method of providing real production experience is by borrowing or hiring a portable television camera and video tape recorder.

If this sort of equipment is available, then pupils can be involved in actual production. Such an exercise involves careful scripting and extensive preparation by teacher and pupils, if the time spent with the equipment

is to be used effectively, and not to be taken up with sorting out a whole variety of production problems. However, even if a first venture is a disaster, the experience is still useful for both teacher and pupils, and the problems experienced will provide a recipe for further work and preparation before a second venture is attempted.

PAUL de PONIO

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# Schools, Parents and Television Advertising

Michael Ballard-Campbell, California State University, Sacramento

Educators have expressed an interest in television since the 1960's when television first became a common element in many homes. For some, this interest has related to the impact of television on aspects of cognitive functioning such as reading and attention span. Other educators are concerned with television's impact on children's social behaviour, most notably aggressive behaviour at school and elsewhere. And there are those educators who have developed curricular programmes using television as a means to teach children in selected subject matter and skill areas. Finally, as professionals, many of us have pondered the possibility of television teaching machines replacing valued human contact in classrooms and educational clinics. Certainly all of these issues are relevant and important and highlight the potential power of television as an influence in the education and general socialization of young children.

In recent years, especially in the United States, research and debate about television have been expanded to include a new topic of concern. Television commercials are now the focus of attention at the federal policy level, at universities, and in a few elementary schools across the United States. Parent and citizen advocacy groups, such as Action for Children's Television, have lobbied somewhat effectively for increased governmental regulation of commercials. And although federal policy making agencies have failed to ban commercials entirely, nonetheless, some concessions have been made by the broadcasting and advertising industries. However, given the current political atmosphere in the United States the possibility of additional governmental action appears to be quite low. Mark Fowler, a Reagan appointee and the new head of the Federal Communications Commission, has indicated he favours reduced governmental regulation of the broadcasting industry. In response, the three national television networks in the United



States have returned to some previous advertising practices that caused citizen and parent concern years ago. Given this situation at the federal level and the continuation of citizen criticism, the possibility that schools will be called upon to educate children about commercials appears to be high. It is the purpose of this article to report on current research findings on commercials and young children and to discuss selected innovative educational programmes in the United States that have had as an objective an increase in children's understanding of commercials.

A recent report from the National Science Foundation estimated that an 'average' child in the United States will view approximately 20,000 commercials a year. Approximately 95% of American homes have a television set and many homes have two or more sets. It has been estimated that by the time of a child's high school graduation he or she will have spent more time in front of a television set than in any other activity except sleep.

Just as impressive as the basic frequency of commercial viewing are the types of commercial typically seen by young children. Most young children watch commercials for heavily sugared breakfast cereals, fast foods, candy and other snacks and toys. The actual



commercials are the final product of a highly sophisticated production team that includes script writers, camera operators, sound and lighting technicians and other professional film-makers. Commercials are usually piloted on a sample of children before being aired on regular television to make certain that the message of 'buy' is effectively communicated.

Justification for the expenditure of large amounts of money by advertisers on commercial production is easy to document. One justification is found below in a commonly quoted statement made in testimony before the New York State Assembly Program and Committee Staff in 1977:

When you sell a woman on a product and she goes into the store and finds your brand isn't in stock she'll probably forget about it. But when you sell a kid on your product if he can't get it he will throw himself on the floor, stamp his feet and cry. You can't get a reaction like that out of an adult.

Are the commercial messages effective, or do children simply dismiss them as highly biased persuasive messages? Anecdotally, many parents report they are frequently bombarded by their children's fervent pleas for chewy candy and super sweet breakfast cereals. Common sense would also tell us that advertisers would not continue to produce and pay for commercials if they did not receive some return for their efforts. However, in addition, there is a growing body of data from scientific research that suggests television advertising is indeed very successful. One study included observations of pre-school children and their parents shopping at an American grocery store. The children expressed strong preferences for cereals and candies they had seen in commercials. Another study found that commercials were the dominant source of information regarding Christmas present requests in a group of elementary school age children.

Other scientific research has indicated that young children do not truly understand all that is involved in television advertising. For example, many children under the age of five years do not understand that commercials are different from programmes or that commercials have a persuasive intent.

Additionally, children express belief in many of the claims made about products advertised in particular commercials. Other studies have suggested that children's after commercial behaviour, that is, what they actually do after seeing a commercial, is very often to go to mother or father and ask for the product just advertised.

One response to the findings mentioned above has been the development of the 'television literacy movement' in the United States. The Department of Education of the United States federal government funded four research projects across the United States to develop instructional programmes that would teach people about television. Some of these original four groups included instruction on advertising, although the focus was usually more on programming than advertising. However, in recent years there have also been educational efforts with regard to advertising. Two studies in this field that have received attention were conducted by Wartella and by Roberts. Both of these studies reported favourable results, that is they were successful through training, in increasing children's awareness of commercials. The study that will be discussed in greater detail here was carried out at the University of California at Los Angeles and has the advantage of developing a curriculum that is for use by regular classroom teachers (Feshbach, Feshbach and Cohen, 1980).

The study was funded by a grant from the National Science Foundation. It was based on an important underlying premise, that there exists an unfair imbalance between the sophistication and skills of advertisers and the relative cognitive immaturity of most young children. The study focused on reducing the inequity between advertisers and children by increasing the child's ability to evaluate persuasive messages presented in the form of television commercials. Balancing the sensitive issue of the rights of a free market with the rights of children, the study came out strongly on behalf of the best interests of children.

There were four age groups that participated as subjects in the study. Children in the second and fourth grades were exposed to one curriculum whereas four and five year



ld children received a different training sequence. All training was done in the schools by UCLA graduate students who had had previous experience working with children. After extensive piloting and revision a training curriculum was adopted to help children think about and evaluate commercial messages and NOT to make them anti-advertising. Results from the second and fourth grade sample have been analysed and indicate that children at these ages are capable of learning about commercials and are able to increase their critical skills. This finding is very important because it indicates that through educational efforts children can be somewhat inoculated against manipulation in the form of commercials.

My own research in the area of television and children has included addressing many of the issues that have been previously mentioned in this article. Within the research world there currently exists a controversy with regard to data on children's understanding of television advertising. Just as professional educators disagree on the relative merits of such issues as open or more structured classrooms, researchers in children's television also disagree on what young children truly understand about commercials. Much of the early research on this question relied on highly verbal interview techniques to investigate what children know about commercials. Typically, it was reported that young children, especially six years of age or younger, did not know such basic items as the difference between a commercial and a programme or that commercials are based on different intent than are programmes. However, these earlier findings have been challenged by other researchers who claim that the previous techniques relied too heavily on a child's verbal skills and that if less verbal, more behavioural measures were developed, then children would demonstrate greater understanding of commercials at a young age. And true to the tradition of research, those who looked for something found it. Consequently, there entered into the controversy data from studies that asked children to point to a picture instead of defining what a commercial is. As predicted, this data indicated that young children know

more about commercials than had been previously reported.

This conflicting state of research was very interesting and propelled me in the direction of conducting a study incorporating several previous research issues on advertising into a single study that would focus on boys who were four, six or eight years of age. The study would rely entirely on less verbal, more behavioural measures and would be focused on gathering information with regard to the following four questions:

1. Are there age-related changes in boys' understanding of differences between commercials and programmes? A special twenty minute programme from television was modified for research purposes and was shown to the children with six different commercials inserted into the programme. The children were trained to raise their hand each time a commercial came on the screen.

2. Are there age related changes in boys' understanding of the intent behind commercials? Boys were shown three different photographs of scenes representing different possible commercial intents and were asked to point to the picture that best represented what a commercial really wants a child to do.

3. Are there age differences in boys' after-commercial behaviour? The subjects were shown four different drawings and were asked to point to the drawing that best showed what they would do after seeing a commercial. All of the commercials were for toys that pilot work had indicated were attractive to boys in the study. The four drawings depicted scenes in which (1) the child is asking his mother to buy the product, (2) the child is thinking if the product is really any good or if it just looked that way in the commercial, (3) the child is asking a friend who already owns the toy if the toy was any good and (4) the child is looking at his other toys to determine if he really needed the toy just seen in the commercial.

4. Is it possible to develop a new 'separation device' that would be inserted between programmes and commercials to help young children better differentiate between commercials and programmes? The three national networks in the United States use separation devices for some of their broadcasting. How-



ever, the effectiveness of the network separation devices has been called into question by previous research. Consequently, a new separation device was developed with carefully selected language and visual aids and tried on the boys in the study.

The results from the study are very interesting. With regard to the first study question, the answer is 'yes', there are striking age differences in children's understanding of differences between commercials and programmes. The majority of four year old children performed at a level significantly below that of the older boys. However, by six years of age it seems that most children know the difference between the two types of television broadcasting.

Results from the second question indicate that there are significant changes in children's ability to understand the persuasive intent behind commercials. By eight years of age most boys could correctly point to the picture that represented the notion that commercials want us to buy a particular product. Many four year olds pointed to the picture that represented the idea that commercials want us to play with a product but not necessarily to buy it.

With increasing age the boys reported an increased likelihood of critically evaluating a product seen in a particular commercial. The predominant four year old response was that the first thing they would do after seeing a commercial would be to ask their mother to buy the product. Six and eight year olds reported more critical activities after the commercial, and yet even these older children indicated they would ask their mother to buy the advertised product many times. Data from this third question will come as no surprise to parents of children in this age range who have reported that their children approach them frequently with purchase requests.

And finally, with regard to the fourth question the answer is once again 'yes'. In this case, the data indicate that the newly developed separation device helps even four year old boys to better differentiate between commercials and programmes. If broadcasters truly want to inform child

viewers that a commercial is starting then there exist alternatives to accomplish this goal.

Considering the findings from the study mentioned above in their totality the data suggest that children are not, at least until eight years of age, very sophisticated critics of television advertising. This is especially the case with the four year olds, who according to recent statistics, spend a considerable portion of each day in front of the television set. This situation suggests that parents may well want to consider what they can do to protect their children from unfair manipulation by commercials.

In fact, parents can play an active role in helping children better understand television advertising. Parental response to information about television advertising has been very positive whether presented at meetings in preschools, children's centres, elementary schools or in Child Development courses at the university. Listed below are some suggestions that have been especially well received by parents in the various situations presented above:

1. If parents want their children to spend fewer hours in front of the television set then they need to provide their child with high interest alternatives. Children watch more television when caregivers fail to provide them with child oriented, varied experiences.

2. Parents should consider the possibility of monitoring the amount and type of television their children watch. It does not seem to work effectively for parents to enforce a complete ban on televiewing. Instead, eliminating some programmes and viewing times and offering the child some choice within a range of approved options seems more realistic.

3. Parents should watch some television with their children. Such shared viewing affords parents an ideal opportunity to teach the child about television, at the moment children are watching and their interest is high. A parent might choose to explain the difference between a programme and a commercial or to translate such common television expressions as 'Part of a balanced breakfast' or 'We will return after these



messages' that many young children do not understand.

4. Whenever appropriate, parents should be encouraged to remind their children of previous experiences with advertised products. Many parents have given in to children's requests for products seen on television and have purchased the item. Often, although of course not always, the product turns out to be a disappointment to the child. It doesn't hurt to refresh the child's memory of these experiences. Also, parents might try taking their children to a store and examining a product previously seen on television. Children will sometimes notice the discrepancy between the product as it looked on television and the product as it looks in real life.

5. Parents should be encouraged to gather and utilise printed material that is available in the form of books and teaching aids for home use. Several quality guides for parents are currently available from advocacy groups, universities and in selected book-stores.

In conclusion, it appears appropriate to state explicitly a fundamental principle upon which this article has been based. Specifically, there are positive aspects of television commercials. Most basically, they supply funds to pay for programming. Teachers and parents do not need to foster in children a negative attitude toward commercials. A more appropriate stance would appear to be to educate children, at home or in the schools, so that children would be taught to understand the basic nature and techniques of advertising. To be critical is not necessarily to be negative. Given that commercials have existed for years, and that children view so many of them over the years, the recommended educational efforts will certainly require hard work and a strong commitment from parents and educators that children deserve to be more equal partners in the interaction between advertisers and the minds of young people.

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# Resources for Media Studies: Reading Photographs.

Mike Clarke, Leicestershire Centre for Educational Technology

'Reading Photographs' is an exercise designed by Mike Clarke to increase students' awareness of photographic techniques and their effects. The pack has been created for use in one of the major areas of media studies: the discussion and close analysis of media products. The designer describes some of the decisions, processes and pitfalls involved in the production that may help others who may wish to develop their own locally-produced resources.

'Reading Photographs' was conceived as a set which would require no previous experience from its student users. Perhaps the simplest way to describe it is to quote from the teachers' introduction:

'This pack was designed to show the importance of photographic 'codes' in creating ideas about people. When we respond to someone's appearance in a photograph, how often do we stop to ask ourselves what techniques have been used in constructing **that** image?

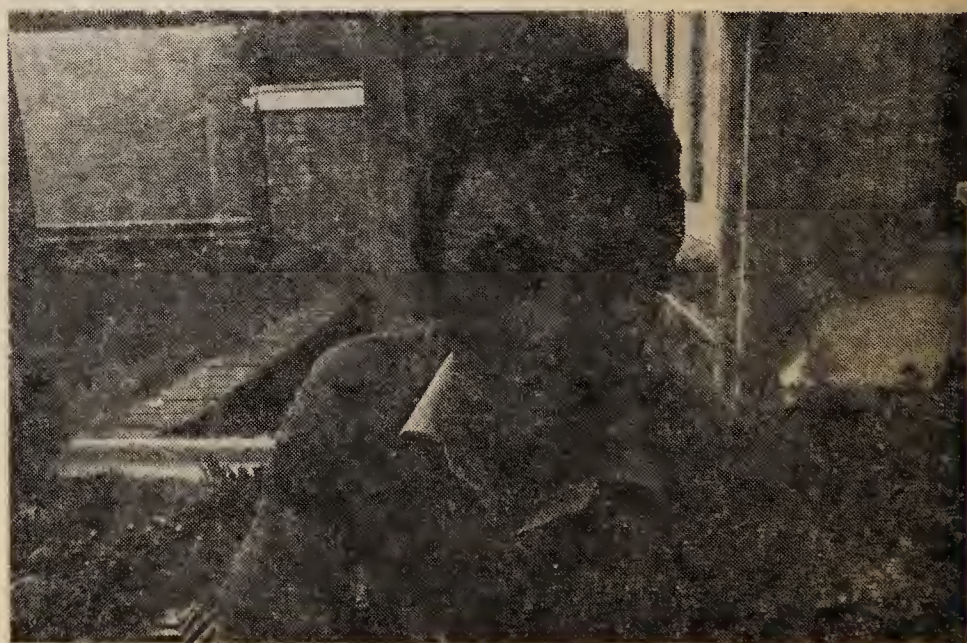
The idea of a pack containing different photographs of the same people emerged from work on single images taken from films and television programmes. One could **explain** that, say, a particular actor looked threatening because he was shot from a low angle with a wide-angle lens using "unnatural" lighting but one could not **show** the various possibilities — so that there could always be a lingering suspicion that he would always look like that. Dispelling such doubts was one motive for producing these pictures, which aim to bring out the different effects produced by choices of angle of view, lens, lighting, setting, etc.

The pack consists of 36 different prints arranged in six sets (A-F) each containing pictures of the same six people (1-6)

These prints are duplicated in the 36 slides. There is also a "Check-list" of points to consider.

## Suggested use

Following a brief general introduction to the exercise in which students might be asked to speculate about almost any image not taken from the pack (along the lines suggested in the checklist), the class is split into six groups. Each is given one set and asked to work out its ideas about the people shown in the photos. These ideas should be jotted down on paper ready for later discussion. It's important to stress that there is no right answer here: what matters is what the group thinks. When groups have "finished", they are given checklists to see if there is anything that ought to be added to their jottings. Groups are then asked to report their findings on each person to the whole class. Lots of different ideas should emerge and the slides can be used to explore the reasons for these — not in order to bring about a new consensus but to stimulate awareness of the means by which particular appearances are created (e.g., the "distorting" effect of wide-angle lenses).'



A



the check-list for students referred to above reads as follows:

'Have you thought about these points when looking at the people in your photos?  
How old are they?  
Are they well-off or short of money?  
Do they seem friendly?  
Do they seem shy?  
Would you expect them to give orders or take orders from other people?  
What might they have been doing when the photo was taken?  
Are they confident or unsure of themselves?  
What sort of job might they have (if any)?  
Are they "good-looking"?'

The process of putting together this pack involved ideological and practical considerations. I wanted to include a range of subjects, spanning the social divisions of age, gender, class and ethnic origin — both to avoid perpetuating the notion that only certain images are important enough to be considered seriously and also to facilitate the pack's use in the context of courses on representation. On the other hand it was vital to keep both the pack itself and the work of producing it within manageable proportions. In the end six people were approached and kindly agreed to be photographed in the manipulative way necessary.



B

For each of the six photographic sessions lists of shots were prepared. In choosing how the different variables would be deployed I was conscious of working both with and against particular stereotypes. In no case did I attempt to determine only one

possible reading of the image but I could not fail to be aware, for example, of the connotations of 'urban deprivation' which arise from a picture of a black person posed against a blank brick wall (what I was quite



C

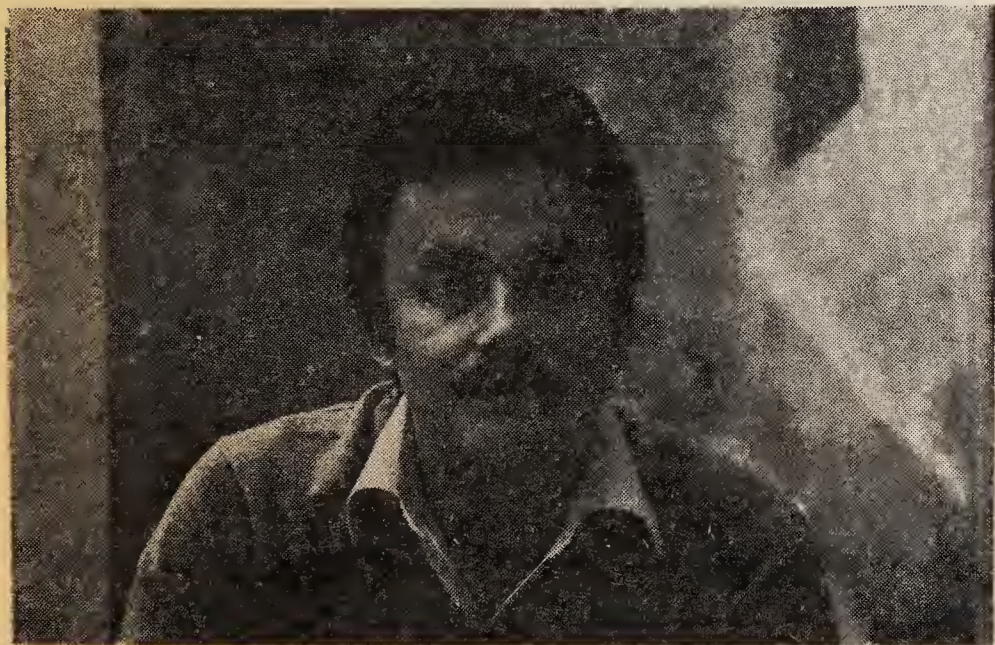
unprepared for was the extent to which some white students' racism would incline them to make derogatory readings of **any** image of this black woman, however much they might be contradicted by particular signifiers within the photograph).

From the 36 shots of each 'model', six were selected as representing a useful spread of techniques but without great differences in facial expressions: the interpretation of these is notoriously difficult, can lead to lengthy and futile argument and was not relevant to the aims of the pack. The resulting total of 36 negatives were printed at a good size (9" x 6" approx.), sorted into sets and identified on the reverse side, then laminated for durability. This was the most costly part of the whole exercise but the additional impact of large pictures seemed



worthwhile considering the amount of time being spent on production. Slide duplicates were also made.

My own use of **Reading Photographs** with 15 year olds confirms that it does successfully encourage different readings of the six subjects, thereby creating the space to explore how these readings have arisen. Some idea of the way this works may be gained by looking at illustrations A-F, which show all six photographs of one individual — each group would initially see only one of these. In discussion, a common view of photograph A ('He looks a bit mad') can be seen as stemming from the exaggerated features produced by the use of a wide-angle lens (cf. D. and E, using telephoto and normal lenses, respectively). C may suggest prosperity (background, clothing), while B and F recall police 'mug shots' and can suggest criminal leanings. The point of the exercise, as indicated above, is to locate which particular techniques have produced these impressions.



D

A difficulty occurs however where students' readings are informed by prejudices such as overt racism — because it has been stressed that groups should reach their own conclusions, the teacher can be placed in the position of having to 'accept' (as a 'valid' reading) the unacceptable. As a visitor, I have yet to deal with this satisfactorily: perhaps a teacher using the pack with a class she is familiar with could handle the situation more effectively.

It is too early to say how useful in the long term these materials will prove to be to others but they will undoubtedly perform



E

best in the hands of experienced teachers who are familiar with the area of media studies and therefore able to draw out the issues and concepts involved. Anyone producing teaching aids ought to recognise that it is possible to save teachers work in preparing materials but that in the end even the best resources are not self-sufficient: their success depends on the teachers themselves being adequately prepared. Once it is accepted that the perfect teaching pack does not exist, producing materials which are not **wholly** successful in translating theory into practice can be seen as a worthwhile, indeed necessary, part of the development of media studies.



F



# Putting Media Studies on the Curricular Map

**Chris Mottershead**, Educational Technology Adviser ILEA Centre for Learning Resources

The present position of film and media studies within the curriculum of secondary schools in England is a confused one, in so far as there has been a substantial growth in media teaching over the past decade but that this has not attracted the attention of the education authorities and curriculum developers. So there has been no parallel with the widespread moves to introduce micro-computers into the curriculum, despite the call for media education made by government reports on education for nearly twenty years. Certainly there has been no major official impetus to develop media studies in schools in this country, in contrast to reported schemes in Holland, France, some Scandinavian countries and some states in Australia.

My aim here is first to offer an outline of the current situation of film and media studies within the secondary curriculum, for the benefit of those unfamiliar with it. Secondly follow a brief review of the major factors that have influenced the growth of film and media studies, but which have some attendant problems, namely the examination system, the provision of resources and the pattern of in-service support for teachers. This review will be in part a pragmatic account but will also raise more problematic issues of curriculum philosophy in examining the possible rationales for teaching about the media. Finally there will be some tentative suggestions for ways of developing the place of media studies within secondary education.

Most courses in film and media studies are offered within the system of sixteen plus options, that is within the fourth, fifth and sixth years of secondary schooling. Whilst some work takes place under headings such as 'general studies' intended as a broadening counterpoint to academic specialisation, many of the courses are now linked to examinations. These examinations are overwhelmingly 'Mode 3' (see below), using the possibility that schools can construct and

examine their own syllabus which is then moderated by the examining board. Currently there are Ordinary level General Certificate of Education (GCE) courses in Film Studies and in Modern Communications, Certificate of Secondary Education courses in Media Studies, Television and Film, and Certificate of Extended Education courses in both Film and Media Studies. There is also an Advanced level General Certificate of Education course in Communications.

There are a number of distinctions between these courses, a point which will be touched on later. Syllabuses therefore vary, but a bare outline of the content of courses would be as follows:

## **Film studies:**

- study of narrative and documentary, together with theories of the 'realism' of film
- different directors, the star system and genres of film
- the organisation of film production and the processes of distribution, marketing and exhibition of films within the Hollywood studio system
- the representation of individual and social groups within both documentary and narrative films

## **Media studies**

- the organisation of ownership and control of media such as newspapers, television, radio and cinema
- the system of production in the different media and the typical roles of professional media workers
- area of production such as 'news' or 'advertising'
- possible relationships of media to audiences, policies of marketing and consumption, theories of the relationships between audiences and media
- roles of media in society.



These listings may make little sense to anyone unfamiliar with the work. Whilst this might be equally true of other unfamiliar curriculum areas such as mathematics or computing, there does appear to be a brand of thinking which equates the pervasive presence of the media with a supposed common-sense view that anything to do with these media should be self-evident, and that study would be unnecessary.

The emergence of this pattern of examination-oriented work can be seen as the outcome of the dominance the exam system has on the upper end of the secondary curriculum coupled with various attempts to reform that curriculum in directions which make it more relevant to the experience and expectations of students. The move into examinations was made possibly via the Mode 3 system (in which schools submit their own syllabuses for examination and moderation) and by the manner in which the Certificate of Secondary Education (CSE), introduced in the mid-sixties, allowed practical projects and coursework to be assessed. Opting for an external examination course for many teachers was the only apparent way to achieve curriculum status, and the essential rewards of time on the timetable and financial resources. Equally within the system, why should students who showed interest and ability within media studies be denied their paper certificates reward?

The effect of the adoption of external examinations has been to give media studies a firmer curriculum place as an option. It has meant that if a teacher has left, a school has found a replacement in order to continue the examination class, rather than dropping the subject. The very existence of examinations and moderation has necessitated teachers setting down their aims and syllabus and defining what they hope students will achieve. Equally there have been and continue to be problems. Because media studies is a new subject area and the Media are equated with leisure, there has been a tendency to direct so called 'lower ability' students into the media option and for students to have expectations linked to 'entertainment'. Whilst the Mode 3 examination system can offer new ways of assess-

ment, there does seem to be an artificiality about having to access the individual contribution to a collective practical project. Perhaps the major difficulty inherent in the introduction of media studies into the curriculum is in defining the acceptable parameters of the subject at this level, whether it be film studies or media studies. It is a common feature of 'new' subject areas that in order to prove academically sound, they are established at a more demanding level, perhaps trying to include all the aspects of the emergent field of knowledge. So some 16+ courses in outline form do not differ significantly from degree contents.

In practice, many school courses have been shaped significantly by the available resources. These are most commonly defined in terms of 'things to use in the classroom' that is actual teaching materials or media equipment. It can be argued that historically 'film studies' was brought into the curriculum substantially because of the teaching resources made available through the work of the Education Department of the British Film Institute (bfi). In the '60s these resources were primarily film extracts, sometimes grouped into study units, but during the '70s they have been widened to include sets of slides from films and packs of materials including facsimile print material, all with covering teachers' notes. To a very significant extent, film studies courses have been defined around these materials. It can be argued that the later and more uncertain progress of media studies has equally been affected by a lack of common resources partly because of the copyright restrictions on television and radio programme materials partly because there have not been agencies similar to the bfi generating materials about radio or newspapers. Again the arrival of video cameras and recorders in the early to mid-seventies and the setting up of mini tv studios or portable equipment played a part in the interest in practical production work in many media courses.

It is a mistake however to limit resources to such 'software' and 'hardware', important as they are. Equally essential is the classroom base within the school, especially if practical work is being undertaken. Many



courses have operated under great strain because of factors such as inadequate black-out, the need to transport equipment around the school, the inflexibility of furniture and the lack of display or storage space. (No doubt similar claims can be made for other subject areas). The key resources however are teachers and the access they have to knowledge about the media.

Here there have been major developments in the past decade. This saw the emergence of film studies within universities and of media studies within undergraduate and postgraduate courses, together with an increasing public concern about the Media, as evidenced in the volume of submissions to the Annan Commission on Broadcasting and the pressure for Channel 4 in Britain. One result has been a great increase in serious studies of the media, so that the would-be teacher now has much greater access to knowledge and information on which to base courses. As well as being responsible for a significant element of this publishing, the British Film Institute (bfi) and the Society for Education in Film and Television have worked to disseminate these ideas and theories to teachers through weekend and summer schools and through articles on how such approaches to the media might be taught.

Yet this growth both of interest and knowledge about the media has highlighted questions about the possible place of media studies within the secondary curriculum. What emerges are a number of differing, indeed conflicting, assumptions about the media. Len Masterman has pointed out that although the Newsom Report (1963) advocated the introduction of teaching about the media, it was very imprecise about what should be taught and why, seeming to favour a model of film studies leaning on an art appreciation model. The recent development of a General Certificate of Education Advanced level in Communications illustrates a set of assumptions about both personal and media communication based seemingly upon particular communication models which see the media largely in terms of technological characteristics. Students are to be taught to understand models of com-

munication and to become more effective communicators. Behind some of the general thinking about a possible introduction of teaching about media still lurks the prevalent 'common sense' view of them as having direct effects against which students need to be 'innoculated'. These conflicting views of media studies very much clashed around the broadcasting of the educational television series 'Viewpoint' produced by Thames Television in 1976. The wide take-up of this series showed the interest in media studies of a large number of teachers who had not previously undertaken much classroom work for lack of resources, but the controversy was over its critical approach to media and its head-on account of the ideological role of the media in society, linking advertising to consumerism and sexual stereotyping and raising questions about their commercial ownership and control.

So the current situation is one where more teachers in different subjects are becoming interested in introducing media to the curriculum. At least one new Advanced level GCE in Sociology includes a section on the media. Courses concerned to combat racism and sexism are inevitably drawn to work on aspects of the media. Some form of teaching about media has been a staple in many English departments. Inevitably given the fragmented nature of the curriculum and the different subject training of these teachers, there is no clear pattern to what is being taught. And teachers are frequently inheriting CSE courses when they are unclear how a course is to be taught, since it was very much the personal product of their predecessor.

A closely related set of questions surrounds the pedagogy associated with media studies, which lead in opposing directions. One set of practices is linked with the interest and pleasure of many students in acquiring practical production skills as against doing 'more writing', and such production is argued as active learning. The view of media studies which sees it as offering potentially critical knowledge would argue that much practical work runs the danger of merely imitating, with emphasis on 'how' not on 'why' certain media forms are employed.



Similarly one assumption on the value of media studies would see it as dealing with ideas and understandings students already have, with valuing their cultural identity. Against this it is argued that such a 'common-sense' approach is inevitably blind to the economic and ideological operations of the media as a system and that students need to be given access to knowledge and concepts about the media. This problem surfaces acutely around the issue of 'pleasure' and how media studies should approach materials students like. Len Masterman has argued for a move away from discrimination, whilst John Caughie in a valuable survey of the current position suggests that some form of evaluation is necessary, though one in which the terms are evident not assumed.

How then might the position of media studies in the curriculum be strengthened. At a time of falling rolls and contracting funds its very survival is not certain, and there seems little hope of establishing media studies departments in an already crowded curriculum. One notion of a breakthrough for media studies would see there being some single route: most frequently this is seen in terms of teaching materials. My own view is that change does not usefully come like this, and that a number of simultaneous strategies are necessary. Certainly classroom materials are a necessity and it would be highly desirable to have a decent level of national funding to develop these. But critical ideas are equally essential. So too is the assessment of classroom approaches. Len Masterman's 'Teaching About Television' and Andrew Bethall's 'Eye Openers' in different ways point to the type of teaching approaches and materials which can be generated when informed by ideas. In-service courses for teachers are now becoming more available at least in the metropolitan area. The current work on trying to establish 16+ criteria for media studies could serve as a renewed opportunity to focus in some detail on what media teachers wish to achieve. Perhaps the major need though is to end the frequent isolation of the media studies teacher in a 16+ option within the school. Some media studies work needs to be developed in the initial three years of the

secondary school, or in the middle school. This might well take a modular form with different departments initiating media work related to their disciplines. Such modules could be based on already available sources though clearly it would be valuable to be able to fund new centrally produced materials. But the key to such an approach would be firstly that within a subject department the module would be taught, discussed and modified by a number of teachers who would be, in the process, developing their own understanding of media. Secondly within a school, an attempt would be made to see such modules as a sequential course undertaken by students, so that one department could build upon work previously undertaken by another and students encouraged not to see knowledge as isolated 'parcels'. The value of such collaboration over time would be not in some easy abolition of differing subject-based concepts of media but in seeing the limits and illuminations offered by each.

There is no straightforward way to bring about such a transformation. One possible catalyst may be a curriculum project based on a number of schools but the dynamics of this need consideration.

Certainly if curriculum projects are to be developed between groups of schools then they need some form of administrative and advisory support, perhaps best achieved through the partial release of one of the staff involved, or by the provision of a local authority adviser. Such staff would function as 'change-agents', close enough to devote time and energy to the needs of individual teachers, able to promote and sustain projects and work on them, to keep in touch with new developments in centrally produced materials and equally important to feed ideas and experience to central agencies.

Since few local education authorities have been willing to take such initiatives, it may regrettably remain the case that developments have to be sustained by the enthusiasm and energy of teachers convincing their colleagues to collaborate initially on a departmental basis. The modular approach might prove a way of organising this.



# Teaching Media Studies in the Secondary School ... Some Successes and Failures

Anne Krisman, Specialist teacher of English, UK.

There are certain things I have learnt about teaching Media since I began as a green and idealistic probationer a year and a half ago. Here is a short account of my thoughts and experiences. I feel they may be interesting because last year my third year's Media course was largely unsuccessful, and significantly dubbed 'Remedial Studies' by the children. This year, as part of the English syllabus, it is doing very nicely, thank you.

Last year, Media Studies had a slot on the timetable, more for convenience than anything else, as it worked on a rotation with practical music. We assumed it would be successful, as it was dealing with things children liked — TV and film specifically. However this was to forget that children are quick to label subjects as important and trivial, academic and time-fillers. Media studies fell into the trivial, time-filling category for the children — one lesson we did on the soap-opera, analysing *Crossroads* and *Coronation Street*, failed miserably. One boy said, 'We can watch it on the telly at home, why do we have to do it in school?' So one thing we came to learn is that just because it's on video, doesn't mean that children will like it. Video watching has grown out of being an exciting treat. Our third year pupils (14 year olds) do not adopt the attitude, 'If it moves, watch it.' They will talk if they're bored, or yawn loudly. You could commend this as developing a critical approach to the visual medium. It means that we have to work that much harder at how we present a lesson.

Our first unsuccessful project was on advertising. At teacher-training college, my practical English Course briefly dealt with advertising as a theme. It was far too simplistic. Tell the children to write an advert for washing-up liquid, using as many persuasive words as they can. It was probably true that this taught them nothing except how to write

in a persuasive way. Useful of course, but not what the Media teacher is after.

Our third year pupils had a jolly time recording adverts on tape, hearing their voices speeded up, and acting out their favourite adverts. They drew nice pictures of advertisements for toilet paper, deodorant, and chocolate. We were left with a pile of pleasant posters for display, a few good jingles, and memories of some fairly lewd pieces of drama.

However, what did they really learn about advertising from this project? Designing posters is a non-demanding task, and keeps children quiet, but we should remember that no professional poster is knocked off in twenty minutes flat with a box of felt tips. I am now far more precise about what I ask the children to do. Instead of asking them to draw a deodorant advertisement with a slogan, I will tell them to design a deodorant advertisement that plays on the fears of teenage girls. I will then ask them to do the same for teenage boys, and to compare the two. I can then judge their work in a different way — not on whether their colouring is neat, or their slogan witty, but on how they feel the advertisers view their audience. How is 'Red Devil' different from 'April Morn'? At the end of last year's Advertising Project, we asked the children about advertising. In my experience, hardly any saw advertising in anything other than social service terms — it helped us make choices.

We also attempted the Inner London Education Authority (ILEA) English Centre's 'Camworth Gazette' exercise. The children have to construct the front page of a local newspaper, out of different information of the same events. They must decide what bias their newspaper has, what they want to leave out and what they want to put in. Some children did do this well, but again we assumed too much. Others just wanted to



fill their page up, and found the notion of bias too difficult to understand. Some of them found the information too much to read. Their paper looked good, but did not really make sense.

Now I know that far more explicit teaching about bias is needed. This is where the Media teacher comes out as being a bit of a subversive. I use an article from the London Evening News, circa 1973, which describes two London comprehensive schools, but which obviously is written with the intention of slamming comprehensive education. Rather than beginning by asking them to construct their own front page, I ask them to question the facts in the article. What are the writer's and newspaper's intentions? Why has a particular photograph been chosen? Old news to seasoned media hacks, but not to children, who need to be eased into the body of knowledge that we already have acquired. It isn't everyday knowledge for children before we teach it to them. That is the main mistake we made last year — we assumed too much, and taught too little.

Perhaps my best topic so far this year has been on the treatment of education in the media, and sensational headlines. I prepared this in response to my school's appearance in the national press, when we were criticised for our progressive methods of teaching about racism. The children had absorbed the content of the articles, so were given a head start in recognising sensational reporting, and the difference between the newspaper's view of the school and the reality.

We began by looking at a selection of tabloid front pages, and the headlines they included. The children briefly listed any rules they thought existed for making a sensational headline. These ranged from the size of the type, to the vocabulary used. I then asked them to list some insignificant events that happened on a typical school day. This was fun and undemanding — someone drops a ruler on the floor, a teacher shouts at a pupil, some first year pupils kick a ball about in the playground at break, and so on. What would happen if these events were reported in the sensational tabloids? The children's results showed that they were not just 'going through the motions' as their predecessors

did in the 'Camworth Gazette' exercise.

**TEACHER THREATENS PUPIL — TEACHER TELLS PUPIL OFF  
GIRL DROPS SCISSORS IN PLAYGROUND — 300 LIVES AT RISK  
BOY PROTESTS AT HOMEWORK TRAGEDY  
HORROR AS PENCIL DROPS  
WOODWORK ROOM OUT OF PAPER TOWELS — EXTRA STAFF CALLED IN**

Happily, I teach in a forward-thinking school. I can imagine many teachers questioning the use of sending two third year 'reporters' around the school, noting either points that proved we were a good, academic institution, or that we were undisciplined and represented education at its worst. Finally we read the excerpt from Michael Frayne's 'The Tin Men', printed in **Cities**, the Penguin English Project book. This was difficult for third years, but also remarkably apt for the theme we had studied.

I have not said anything about the change from teaching Media as a subject in its own right, to teaching it as part of an English Course. I realise that there are important political reasons for having Media Studies as an independent subject. However, many teachers will have no choice, and will have to teach it in English Language Sessions. Ultimately, what is important is the content of our teaching, not the compartment we put it in. The reason that our original Media Course was taken off the time-table was not because of financial or ideological reasons but because we could not get the staffing for the following year. We found ourselves in the position of canvassing teachers to commit themselves to a course which wasn't tried and tested, didn't have a clear syllabus, and which hadn't succeeded in its first year.

I am now more positive about teaching Media than I was a year ago. Paradoxically what was responsible for us not getting the staff to teach Media Studies this year, is the reason why I am drawn to media education. I feel it is one subject area where there is the potential to explore new areas with the children, and where there is a constantly new, shifting framework. Apologies. Perhaps I am still that green, idealistic probationer in spirit.



## **K: Raymond King**

Raymond King, for many years the Honorary Secretary of the ENEF, died on March 21.

Raymond gave distinguished service and was one of the mainstays not only of the English section, but also of the WEF. ENEF members have extended a warm appreciation for his many contributions to the organisation. His wife Mary has also generously donated much time and energy to ENEF activities over many years. WEF extends its sympathy to her.

In the next issue, we will publish an appreciation of Raymond, looking at his outstanding educational career, and his substantial contributions over several decades to the ENEF, WEF and education generally.

## **Immigrants in Belgium**

The Belgian WEF section writes: We had planned to report the effort made here to improve contact between the immigrants living in our country and the Belgians. We sent out an appeal to know what was being done and the documents came to us in an overwhelming quantity! On the school level, the problem is studied by such a number of organisations as well as public and private, that to make an interesting summary would have taken too much time... The State, responsible for its schools, the Catholics for their schools, private organisations, the CEE, etc, all have tried somehow to improve the schooling of immigrant children, in our languages, as well as theirs. But nothing really effective seems yet to have been obtained. All the problems known elsewhere have arisen here.

We have tried to help Moroccan women to learn to speak French, to read and write, with very little success, due mainly to the fact that they came from very illiterate families and hadn't time enough to work efficiently.

## **WEF Australian Council**

Geoff Haward, Australian President WEF in 1982, reports: The six state sections of WEF continue to function as autonomous groups with a co-ordinating Australian Council which meets annually for a three-day Council meeting at the end of January. The office bearers of the Council rotate among the sections and in 1982 came from the Tasmanian Section. In January 1983, after its three-year term, the Tasmanian office bearers hand over to New South Wales.

We believe that the role and work of the Fellowship face important challenges today as both professional educators and parents cope with tremendous social difficulties and change. The effects of technological advances, economic problems and so much more stress in our contemporary society are all issues which demand our renewed vigour, understanding and activity in helping to improve the quality of life in our respective neighbourhoods. While it would be foolish to assume that as a Fellowship we can cure the ills besetting us all, I do believe by continuing to apply our pressure and ensuring our voice and viewpoints on critical issues are heard by Government and decision makers, and by supporting sister organisations of similar aims and philosophies, that we can be more effective. Just as, decades ago, the New Education Fellowship was able to be a vital force in developing new attitudes and approaches, so today that WEF has similar responsibilities to play its part to assist/resolve those difficulties and concerns appropriate to our individual and collective talents and spheres of influence.

In Australia, the WEF is a unique organisation in its capacity to involve both professionals, parents and community members. It, therefore, must continue to aim to involve all three of these interest groups to raise awareness levels on issues of significance to the local section and initiate and support, where practical, means to resolve problems utilising its broad forum base.



## **New Horizons — Journal of the Australian WEF**

**New Horizons** continues to be an important voice on subjects relevant to the aims and objectives of the organisation. The editor and management committee transfer to Queensland in 1983. Increasing co-operation with **The New Era** has been a feature in recent years.

### **Queensland**

During 1982, the Queensland Section held a variety of meetings, several evening lecture/discussion sessions focussing on 'Education and the Law', 'The Class Size Issue' — a report on the findings of Professor W. J. Campbell, 'Promoting School Development', 'Aboriginal Studies', as well as two longer seminars. An all-day seminar considered 'Families' Foundations of the Future'. A two-day seminar concerned a review of worldwide developments in Environmental Education. The Section also discussed 'Giftedness — blessing or curse?'.

### **New South Wales**

The main focus of the New South Wales Section in 1982 has been Peace Education: issues in Peace Education and the role/place of Peace Education in the curriculum. Community involvement and trends in Chinese education were also addressed. The Section will be seeking more funds to augment the Dwarak Appeal which assists under-privileged children in India. The Section's publication, 'Six Interesting Schools', continues to be received enthusiastically. The Section again conducted its Annual Summer School of Creative Arts. This summer school has become a most significant event in the area of the creative arts and is always well supported.

### **South Australia**

The 1982 programme has been chiefly a series of monthly meetings at which a lecturer opens up a topical and relevant subject followed by general member discussion. Among subjects considered: 'Technology and teaching handicapped children'; 'Trends and Philosophies in Children's Law and the Children's Courts'; 'Children and Play', and a

survey of work being done for gifted and talented children in the USA.

### **Victoria**

In 1982 — 'Education Now — What to do?' was discussed by members as well as the relevance and importance of new statements on the role of WEF; 'Alternatives at Home and at School' and the attitudes, philosophy and management of a community school were described. Other topics included 'Programs for Young Children', 'Technology and the Child', and the film 'A Fair Go in Life', dealing with a disadvantaged school in Melbourne.

### **Tasmania**

In 1982 the Tasmanian Section had a series of dinner meetings with guest speakers: 'College-based Nurse Education Programs', the courses and programs of the Australian Maritime College; 'Teacher Education for the 1990s'; and an interesting lecture on a member's visit to India were topics addressed. A forum on the impact of television on children was planned for parents as well as teachers.

### **Western Australia**

It is pleasing to note the renewed interest in the Fellowship currently seen in this Section. Particular emphasis is being placed on supporting funds to assist less privileged areas overseas. We look forward to WA's participation again at the 1983 Council Meeting after an absence of several years — the problems of distance and high costs of internal travel in Australia.



# Editorial

The need for educators to orient their thinking and action towards the future is a widely held assumption. Learning, whether for adults or children, is for the present; it is also, however, for situations and environments beyond the classroom, workshop and laboratory, in time as well as space. Yet attempts to plan policies and programmes such that the future is consciously thought about and prepared for are not common. Richard Slaughter, in this issue, takes up the general question of how we might begin to build futures thinking into teaching and learning. Maurice Craft relates futures thinking specifically to one of the great changes of our time, the emergence of cultural pluralism and diversity as central goals for national education systems.

From the ENEF we have two articles. One is a tribute to Raymond King, a leader and for decades a mainstay of the English progressive educational movement. Raymond's death, at a considerable age, will be widely regretted, but readers will be encouraged by his achievements and indomitable determination to follow the principles of WEF, however adverse the circumstances. John Blanchard writes of the recent ENEF annual conference, whose theme, discipline, has sprung into prominence again with the problems of schooling in a world of massive youth unemployment and low educational motivation.

We publish two articles on Unesco — one by Michael Wright outlining the opportunities open to WEF as a Non-Governmental Organisation (NGO) with Unesco membership, and the other on environmental issues and roles for NGO's. These articles are part of our continuing attempt to present Unesco activities. We have emphasised the possible relationship of Unesco programmes and projects to WEF interests and would welcome comments and further articles which help to broaden an appreciation of Unesco's worldwide role in education.

There are extracts from a statement prepared by a group of UK educational organisations, which follows the Seoul Conference resolution on education for international understanding and peace, and reports from round the world and on forthcoming conferences and meetings of interest to readers of *The New Era*.

We are pleased, in our review section, to have contributions from three countries, each of them reviewing books from another society. By these means, we aim to make a contribution to cross-cultural interpretation and understanding. Of particular note is the review by Davide Raffe of David Hargreaves' *The Challenge for the Comprehensive School* which, on the recommendation of the WEF Guiding Committee, received the annual book award of the Oxford-based Education Services.

**Special Note:** Like many journals, *The New Era* is faced by rising costs and the need for subscriptions to be renewed punctually. The journal has a long and distinguished history, but only the continued support of the present readership, and strenuous efforts to extend subscriptions will ensure its continued survival. If you agree that the journal serves a valuable purpose, and that the ideas and experiences it fosters are needed, please do all you can to support it and enlarge the readership.

**Editorial Contributions:** Typescript articles (1,500–3,000 words, two copies) and contributions to discussion (letters and short statements) should be addressed to Malcolm Skilbeck, Department of Curriculum Studies, University of London, Institute of Education, Bedford Way, London WC1H 0AL, U.K. Phone (01) 636 1500, extension 636.

## ST. CHRISTOPHER SCHOOL LETCHWORTH

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# Futures in Education: Teaching and Learning for Tomorrow

Richard A. Slaughter

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Recent contributors to *The New Era* have discussed some of the educational implications of global issues. As reported in the December 1982 issue, the Seoul conference on international understanding and peace drew attention to the need to foster a global outlook and for school curricula to engage more effectively with problems and issues which concern us all. The present article endorses this view. It considers why, and to some extent how, concepts derived from the futures field suggest a view of curriculum in which concerns of this kind occupy a dominant position. It implies major shifts in educational theory and practice to allow more culturally creative and future responsive forms of education to emerge. These, in turn, may be seen as prerequisites for the resolution of global problems.

## The roots of futures study

Hard-pressed teachers and administrators can be forgiven for wondering how 'futures' which, by common understanding, do not exist, can be studied and integrated into school curricula. But the problem is more semantic than real. Far from being an abstraction, a boundless realm of non-existence, 'the future', (or aspects of it) surrounds us on every side and permeates our existence. Futures are inherent in *structures* of various kinds which exhibit continuity and thereby provide frameworks upon which many of our understandings, expectations and purposes rest. Some structures are physical (landforms, buildings, cities), while others are less tangible (languages, values, laws). All are affected by *processes of change*. By observing how structures and processes interact we are able to detect trends and, indeed, to make forecasts. In this and other ways we build up frames of reference, maps of culture and the wider world, which necessarily embrace *aspects of past, present and future*.

The fact that consciousness is both reflective *and* projective is readily confirmed if one attempts, in a 'thought experiment', to remove all forward-looking

references (hopes, purposes, plans, intentions, goals, etc.). Clearly, we draw on perceptions of past and future not by virtue of any special training or expertise, *but simply because our minds work that way*. Hence the roots of futures study are ubiquitous in everyday life and can in no sense be regarded as the special preserve of 'experts' or 'specialists' of any kind. This has important implications for education. It implies, first, that *futures are accessible* being always, in some sense, 'inside' the present and, second, that *we all have powerful and legitimate interests in this dimension*. One might even suggest that one index of our humanity may be linked with the extent to which we become 'future-responsive', acting to preserve and defend common human interests now and in respect of future generations.<sup>1</sup>

It may seem difficult to conceptualise 'the future'. But one way to do so is to think of it as a broad field of opportunity, choice and action in which we are all involved. We cannot somehow 'opt out' since consequences flow both from active involvement in decision-making or its opposite. (The latter has been seen as a consequence of an education which encourages conformity — as opposed to critical thinking.) It follows that we are, in some sense, collectively *responsible* for 'the future', a point we will develop below. For this reason, and because we cannot conceive of any single, unitary, condition we are constrained to realise, it is preferable to refer, wherever possible, to futures (plural). Again, the challenge, and importance, of futures is that they are less and less affected by chance and natural processes, but increasingly affected by human activities at every level. One could suggest that futures are 'artefacts' of human activities and decisions. As Jouvenal has noted with great, and penetrating, clarity,

man is fortunate indeed when the desirable and the probable co-incide. The case is often otherwise and thus we find ourselves trying to bend the course of events in a way which will bring the probable closer to the desirable. And



this (he adds) is the real reason why we study the future.<sup>2</sup>

Hence futures study draws on universal impulses: the need to organise and control human affairs, to manage complex systems, to realise purposes and intentions. However, differences in wealth, power, access to information and so on, both within and between countries, have resulted in many of the more formal and high-powered forms of futures research becoming the prerogative of powerful minorities. Hence futures which may seem to be 'natural' and inevitable may in fact spring from sectional interests and represent an artificial narrowing of options. This not only represents a loss of cultural adaptability, but also puts individuals in the position of relatively helpless and passive bystanders, observers of, rather than participants in, history.

But if futures perspectives, futures thinking, can be integrated into educational theory and practice, if teachers can come to grips with their inherently future focused tasks and if individuals can build on their existing future shaping, future regarding capacities, we could experience a resurgence of optimism as people realised that they can help bring into being futures very different from those which currently seem probable. Such a view is not subject to proofs. Rather, it depends on reasons or rationales which must be debated and negotiated. Some of these are briefly outlined below.

### **Why futures perspectives are essential**

We suggested above that thinking about the future is indispensable in everyday life. It follows that all educational projects, processes, plans and purposes must, without exception, embody a range of forward-looking assumptions. Every curriculum draws heavily upon these and upon the wider cultural understandings from which they are largely derived. These may concern shared social values, development goals or visions of a society to be achieved.<sup>3</sup> Yet many of these assumptions seem to remain obscured, implicit, frequently overlooked in the hustle and pressure of institutional life. More seriously they may be overwhelmed by the instrumental necessities of controlling, grading and examining pupils for a world which many feel is inexorably changing. Equally serious is when a combination of existing pressures and future uncertainty combine to produce a loss of vision and purpose, a retreat into the 'here and now'. But if teachers occupy a pivotal position in regard to

the processes of cultural reproduction and change, if they are indeed not transmitting culture so much as initiating individuals into aspects of it, is not this flight from the broader, long-term view deeply damaging? If schools are indeed to prepare pupils for 'future living' should they not be looking ahead more systematically, interpreting what they discover and integrating this into every aspect of their work? Why is it that most schools have no forward-looking equivalent to history?

It has been suggested that school curricula are founded on past perceptions of problems. But it is now a commonplace that the past is no longer a reliable guide. While we have recognised strong continuities, changes in technologies, values, ways of life, economic conditions and so on have created an increasingly volatile global environment characterised by quite new dimensions of hazard and uncertainty.<sup>4</sup> Hence, the views that 'the future' can be regarded as merely a linear extension of the present, and that past practice can continue essentially unchanged, carry less and less credibility. It may even be that some part of the insecurity now being felt by teachers and others stems not merely from the effects of material constraints but from the strains and tensions associated with a transition from one cultural era to another.<sup>5</sup> If this is so the futures field and its associated literature take on an increased importance: they extend our vision and understanding of what has been, what is and what yet may be.<sup>6</sup>

The fact that changes in the real world are rapid and pervasive while changes in education tend to be slow, uncertain and fraught with numerous practical difficulties, has been noted by various authors.<sup>7</sup> Some have written of an increasing 'gap' between the often inward-looking world of schools and the dynamically evolving milieu in which schools are located.<sup>8</sup> In this view, curricula quickly become dated and incapable of meeting individual and collective needs. They serve to 'impose the past on the future' or 'educate for futures which may never occur'. Critiques may readily be developed along these lines.<sup>9</sup> More positively, such differences in rates of change need to be defined more carefully and ways sought of reconciling strongly-felt imperatives inherited from the past with the problems and potentials of possible futures. This, again, implies a perspective embracing past, present and future, and we return to this point below.

Another approach is by way of the suggestion that



world problems arise, in some part, from individual perceptions and behaviour. In this view, a precondition to the resolution of such problems lies in seeking to develop within oneself and one's pupils a cluster of appropriate concerns, capacities and commitments.<sup>10</sup> In so doing, the hope is sometimes expressed that informed public opinion, enlightened pressure group activity or what has been termed 'the counterculture' will either force the hand of governments or bring about a 'sea change' in the way issues are understood and tackled.<sup>11</sup> Indeed, this may already be happening in, for example, the growth of peace movements. These developments spring, in part, from global sensibilities. But they are also clearly dependent upon identifying commonalities of interest between individuals and nations *which extend into the future*. It is precisely because people are concerned about their own and their children's futures that they are prepared to undergo sacrifice and privation in the present. So it is important to notice that these concerns have both spatial and temporal dimensions which need to be explicitly addressed in the educational process.

A closely related point can be made by turning this argument around. To put it briefly, during a period of rapid change, individuals may be said to require a dynamic frame of reference embracing past, present and future, which can provide a sense of stability-in-change. In educational terms this implies that students can develop a rich network of linkages between their own life-structures and the wider dimensions of continuity and change which support (or threaten) these. In an explicitly forward-looking educational process, students would clearly draw on history and tradition, re-interpret them in the light of existing and foreseeable conditions and develop a whole range of future-focused skills and capacities. Partly this is a matter of *locating* oneself in a dynamically evolving milieu,<sup>12</sup> of developing the capacity to *reflectively monitor the environment* on various levels (local, regional, global)<sup>13</sup> and to become *future responsive*.<sup>14</sup> That is, to begin to actively intervene in social, cultural and technical processes in order to bring about desired states or to avoid undesirable ones. This ability to 'preact' is, of course, not new. It is well known that 'a stitch in time saves nine' but we remain a long way from building this insight into our educational structures and understandings. Clearly, the re-structuring of past-oriented curricula will require long-term effort, a proper

strategy of innovation, but there are a number of material factors which will act in support of the foregoing arguments.

### Support for innovation

Intending innovators can take heart from the fact that there is a growing 'family' of futures-related curriculum initiatives which may reflect a fundamental shift of perception. As Hicks notes,

... the late 1960s and the 1970s saw various fields emerging such as environmental education, development education, world studies and peace studies. Whilst each of these fields has its own particular focussing ideas, they all have a certain 'family likeness'. That is to say, they are all attempts to ensure that the curriculum should reflect some of the major social, economic and political trends occurring on a global scale.<sup>15</sup>

Futures education, or futures perspectives in education, clearly draw on such concerns, which are neither temporary nor transient. Rather, a developed interest in trends, possibilities and potentials of all kinds would appear to be a functional necessity during the closing decades of the twentieth century and beyond. Neither can it be doubted that possible, probable and preferable futures are *accessible* to imaginative exploration, even by the very young (and perhaps especially by them).<sup>16</sup> Far from being mere abstractions, futures appear to engage the spontaneous interest of the young in part because their minds remain more 'open' than adults and because they have an intrinsic concern for their own life chances.<sup>17</sup>

A further reason for optimism is that it is unnecessary to 're-invent the wheel'. In a number of countries *educational futurism* has developed into a distinct and steadily growing field or discipline. It possesses a varied literature, models, concepts, materials and applied techniques of many kinds, none of which need be accepted uncritically, but which are suggestive of what may be attempted in other cultural contexts.<sup>18</sup> The history of this field demonstrates the practicability of re-thinking education in the future tense, or, at least, of moving toward a more defensible *balance* between past, present and future in the curriculum. It should be emphasised that this in no sense requires the adoption of an anti-historical view. Past, present and future are interdependent, and a number of observers have drawn attention to the complementarity of historical, and futures, research.<sup>19</sup> However, it remains true that the wider futures field



is an under-utilised educational resource which may assist in the re-thinking of educational tasks for cultures in transition.

To this end we may regard the *world futures debate* as an appropriate 'backdrop' or context for teacher training, educational theorising and curriculum renewal.<sup>20</sup> At first sight such an idea may seem problematic: the sheer complexity of the issues involved can appear overwhelming. But since our lives are framed *in fact* by events and processes occurring at the global level, we require a working knowledge of these. This can, of course, be derived from numerous sources, but there are a number of summarising works which locate major issues, problems, dimensions of uncertainty and change in a forward-looking, global, framework.<sup>21</sup> As with the literature of educational futurism, there is no sound reason why material of this kind cannot be much more widely utilised.

### Teaching and learning for tomorrow

It has been suggested that teaching and learning are activities which inherently refer forward in time. Past and present are fundamentally unchangeable, whereas 'the future', in principle at least, remains open. Thus teaching and learning for tomorrow is a many-sided task which, in part, involves the evolution of proposals, the testing of innovations, revised views of the nature and purposes of education. Several concepts are worth emphasising. One is the notion of *alternative futures*, noted above. It is undoubtedly the master concept of the field and is commonly divided into possible, probable and preferable futures. Clearly, the implication is that almost anything is possible, many things are probable but not necessarily desirable, and it is therefore worth investing time and energy in trying collectively to bring about what is preferable. Questions of value, decision-making and choice therefore become central, and it is here that the futures literature merges into other, related, fields.<sup>22</sup>

Another important concept derives from the fact that time past, present and future is deeply interconnected. This led Elise Boulding to suggest that we begin to think in terms of a '*200 year present*' stretching about 100 years in each 'direction'.<sup>23</sup> It emphasises the fact that our reality grows out of past history and, in turn, helps to shape the reality which others will experience. This sense of '*temporal relatedness*' has classical origins (e.g. Burke's 'partnership of

generations'). But it is also analagous to, and complementary with, the notion of a *global sensibility*. Together, these form a frame of reference in space and time which would appear to be appropriate for education in an interdependent world.

But how can such a framework be elaborated and put to work? In addition to the foregoing, we may think of curricula as maps of culture, showing up features and tendencies which each generation assimilates and revises.<sup>24</sup> However, a *future-oriented culture map* would not merely include aspects of past, and contemporary, culture. It would look ahead and represent *in outline* major problems, challenges, areas of crisis and opportunity which can already be distinguished and which represent major features in the life of those now in school. Such 'prevision' is vital if students are not to be overtaken by events. There are many ways that such 'future data' can be represented. One is through *intuitive and literary images of futures*.<sup>25</sup> Another is by the construction of *future problem landscapes* (which are essentially maps of aspects of futures which are of interest to us).<sup>26</sup> Yet another is by *dynamic modelling* in various media. Of the latter, the imaginative use of computers holds out great promise (since time series data can be 'animated' and projected back or forward in time, thus dissolving temporal boundaries).<sup>27</sup> In addition, the literature of educational futurism contains details of many other tools and techniques including futures wheels, time-lines, cross-impact matrices, scenarios and so on.<sup>28</sup> These serve to illuminate the nature of future choices and hence to enhance understanding, autonomy, vision in the present.

### Conclusion

All teaching, all learning is 'for the future', but in most cases the latter remains a nebulous, under-developed concept overshadowed by practices, traditions and understandings inherited from the past. One consequence is that cultural adaptability is impaired: the failure to engage with future-shaping issues as a *central curriculum concern* represents a mounting burden of claims upon the energy, wisdom and possibly even the survival of future generations.<sup>29</sup>

But it is entirely possible to take a more integrated view, to seek, that is, a more considered balance between past, present and future, between local and global concerns. To this end, teachers and others can develop more forward-looking conceptions of their professional roles and purposes, future-focused



materials and curricula, ways of representing and exploring with pupils the significance of the futures dimension. Clearly, a long term strategy of innovation will be required that is appropriate both in terms of the needs of individuals and the wider cultural context.<sup>30</sup> To this end it is helpful to see the futures field in general, and educational futurism in particular, as constituent elements or disciplines of education itself. To steadily 'build these in at the base', as it were, would be to modify the whole climate of educational theory and practice in new and more creative directions. In this view, school curricula occupy a critical point of interchange between past and future. They are part of a conversation, a dialogue between generations and traditions in which yesterday's truths and tomorrow's potentials contribute in equal measure to a better understanding of curriculum tasks in the present.

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# Multicultural Europe in the year 2000: challenges and opportunities

Maurice Craft

## Demography

Europe has always been 'multicultural'. The flows of migration, of conquest and of trade have run through the continent for centuries, enriching an already immense variety of cultures, and during long periods of political and economic stability the limited technology of pre-industrial transportation deepened these cultural and linguistic divisions. By the 1970s, some 73 distinctive ethnic groups could still be identified in a Europe bordered by the sea and, to the east, by the Urals. Each has its own territory, language or consciousness (a 'sense of peoplehood'), but only one-third constitute a distinct political state. If one also takes account of social class differences (and of what has been termed 'ethclass', where ethnicity and class intersect), to say nothing of the distinctive beliefs and behaviours associated with region, religion, gender or age within *any* social group, the multiplicity of cultural differences becomes almost infinite.

But it is inter-ethnic cultural differences which probably still generate most misperceptions, hostility and conflict, and a first challenge for multi-cultural Europe must therefore be the development of a value system more in tune with its intrinsic pluralism, a value system more accepting of diversity. This is all the more important now that migration is such a significant feature of modern Europe. The total 'foreign' population of the nine EEC countries had exceeded ten million by the 1970s, and although half had less than 5% of immigrants, France had 7%, Belgium 8% and Luxembourg over 26%. What is more, the immigrant population of each European country is extremely varied: in France it includes large numbers of Portuguese, Algerians and Moroccans, Germany has many Turks and Yugoslavs, and the United Kingdom, Indians, Pakistanis and West Indians. Many of the nine also have sizeable minor-

ities of Italians, Spaniards and Greeks, but there are smaller communities of Africans, Cypriots, Maltese, Chinese and numerous other nationalities. A recent language survey among London schoolchildren, for example, identified 131 different home languages; 14% of all pupils, in fact, were bilingual. So, given the generally higher birthrates of these minorities, the likelihood of substantial proportions of them not returning to their countries of origin, and a continuing disparity of living standards both within and outside the EEC, we may expect the natural linguistic and cultural diversity of Europe to be significantly reinforced by the year 2000.

## Structural and political issues

However, the hypothesis of increasing diversity indicated above must be qualified in several ways. Structurally, no society can survive without a large measure of agreement on a common core of values, whether these are democratically accepted or autocratically imposed. A linguistically and culturally heterogeneous society may be enriched in many ways, compared with those more uniform in social structure. But where linguistic and cultural differences impede communication, social interaction, common schooling or intermarriage, or where they become embodied in differentiated political and constitutional arrangements, social stability and continuity are put at risk. In other words, the celebration of cultural diversity is enriching up to the point beyond which it may become divisive; while social cohesion provides for stability and continuity up to the point beyond which it imposes a deadening uniformity. The critical point in each case must be a political matter.

This political question is a second qualification. Where the social policy of *assimilation* is pursued and minority languages and cultures are discouraged this may give greater emphasis to social cohesion; but it requires a change of identity for members of ethnic minority groups, it may precipitate numerous

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problems of personal adjustment and mental health, and it involves a substantial loss of national linguistic skills. So-called '*melting pot*' policies claim to produce a new national identity from the new cultural mix, but in practice they generally involve assimilation to the dominant culture. *Pluralist* social policies explicitly seek culture maintenance for ethnic minority groups, either on the limited grounds that this facilitates the transition to the dominant language and culture and eases social integration, or on the longer term view that cultural diversity is intrinsically valuable in the alienating conditions of modern mass societies. So while known demographic trends may be expected to reinforce European linguistic and cultural diversity by the year 2000, the extent of this diversity will depend upon the social policies pursued.

One further political factor should be considered, namely the vigour with which democratic and egalitarian policies are pursued with respect to ethnic minorities. Is full citizenship being everywhere applied? Is equality of access to education, housing and employment fully available? Is there 'positive discrimination' for the most severely disadvantaged? Without appropriate social policies regarding such democratic and egalitarian objectives, some linguistic and cultural minorities may retain their present position as an 'underclass' in many European countries.

## Culture

So far this paper has argued, first, that Europe by the year 2000 will be at least as culturally diverse as it is today; and second, that the extent of this diversity will largely depend on the social policies pursued. A third step is to consider more closely the nature of this diversity: what cultures will be involved in the 'multicultural' Europe of the year 2000? Apart from (a) the majority cultures of very long established populations, there will be (b) the minority cultures of recent migrants, and (c) the minority cultures of 2nd and 3rd generation migrants. A word on each of these:

- (a) *majority cultures*: major linguistic and cultural communities, with their broad regional variations will remain, although possibly with increased status being accorded to these regional variations as past cultural hierarchies weaken.
- (b) *traditional minority cultures*: although migrants are always likely to be more 'modern' and less 'traditional' in orientation than the cultures they have left, they will in many cases

have come from more rural, more hierarchical and more sexist communities than those of the host country. Substantial problems of culture clash will exist, as they do today, both for adults (in employment and wider social interaction) and for children (in relating to peers and to parents, to in-group and out-group, to old values and new values). The difficulties for adolescent girls may be the most severe.

- (c) '*modern*' *minority cultures*: what form will these take? On the one hand, if restricted employment opportunities and limited social policies cause ethnic minority communities to remain in large urban concentrations, second and third generation migrants are more likely to retain distinctive linguistic, religious and other cultural characteristics. On the other hand, whether through greater dispersion, the natural structural pressures towards social cohesion, or liberal social policies, many minority group members will have assimilated to the dominant culture and (pigmentation apart) will no longer be visible. There is, however, a third possibility: biculturalism. Immigrant children, socialised by home and school, grow up in a bicultural community, and (if it is socially approved and encouraged) may develop a *bicultural* identity — able to live freely in both the culture of origin and the culture of adoption. In so doing, these second and third generation individuals contribute to the development of a minority culture derived from the traditional but in many ways different from it.

## Overview

No intelligent observer will regard the analysis of challenges and opportunities presented by multicultural Europe at the end of the 20th century as anything other than highly speculative. The social processes involved, at both the macro and micro levels, are extremely complex and only too easy to over-simplify. This brief paper has therefore sought simply to map some of the salient demographic, political and ideological considerations, as a contribution to discussion. It concludes with a summary of the main points, and with a personal view of the most desirable outcomes, with particular reference to the role of education.

### (a) *context*

—Europe has always been multicultural, and



by the year 2000 will probably be even more linguistically and culturally diverse.

—this diversity, provided overall social cohesion is secured, is enriching, and is the very basis of civilisation. Economically it can provide an increased range of productive skills. Politically it may be regarded as the expression of a basic human right. Socially, it can offer an additional source of personal identity in the alienating conditions of modern mass societies. Indeed, as Gumbert has said of social democracies, ‘... acceptance of diversity itself constitutes a common ethos and is a test of democratic virtue’.

(b) *policies*

—pluralist social policies are accordingly to be preferred to the assimilationist policies of the past, again, provided overall social cohesion is ensured.

—a first ‘challenge’ must therefore be the development of a value climate more accepting of diversity. In education, this means making *all* children more aware of the ethnic variety of modern Europe, more appreciative of the intrinsic worth of all cultures, and more informed about the diverse origins of European society itself. It implies the development of less ethnocentric school curricula, textbooks and other resources. At the same time, all children will need a full initiation into the skills and values of the dominant culture, not only to ensure social cohesion but also to secure full equality of opportunity. This balance between diversity and cohesion is a delicate one: an over-emphasis on the former can be divisive, while an excess of the latter can mean repressive assimilation.

—secondly, broader social policies will need to be developed to strengthen equality of opportunity for linguistic and cultural minorities in employment, housing and all other aspects of citizenship. In education, ethnic minority children will need teachers sensitive to a range of needs in language development (involving both mother tongue and the majority language), and teachers knowledgeable about the problems of under-achievement by minority pupils. European

schools by the year 2000 will have well-developed programmes for minority languages as one aspect of culture maintenance; and their staff will be attuned to problems of culture clash, bicultural socialisation and pupil identity, and intergenerational relationships in minority groups particularly for adolescent girls.

—finally, multicultural Europe by the year 2000 will have well-established legislation and codes of practice for countering inter-ethnic prejudice, discrimination and racism, and schools will possess guidelines on these matters. All these educational policies have implications for teacher training, and in 1983, when we are still virtually at the beginning of a long road, urgent implications for training the teacher trainers.

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# Discipline Through Educational Experience

Reflections on the Annual Study Conference of the WEF's English Section,  
held in London on 14th May 1983

John Blanchard

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We live in a world in which the ways and means of violence appear more advanced, more attractive and more available than they have ever been, and where the ways and means of peace remain as subtly simple, as elusive and as attainable as they have always been. Is discipline an instrument of violence or an instrument of peace?

If it is an instrument of violence, it should not be. Surely there is no disputing that discipline is, or should be, an instrument of peace. The only imaginable objection to such argumentation is that discipline and peace are not related, that the question of violence is irrelevant to a discussion of discipline. But those of us who were fortunate to attend the WEF English Section's conference this year will recall how pertinent the issues of peace and violence were to our considerations.

## 1. Enhancing growth

James Hemming contrasted discipline-models which relied on coercion, subjection or subordination with approaches fostering participation and promoting discipline within situations designed to enhance individual growth and effective social action. Margaret Roberts spoke of young children being unable to accept parents' hostility, hence their accommodation to discipline at home; of their being restrained by institutional imperatives at a comparatively early age in British pre-school group, nursery and infant school settings; of their correspondingly evident, unnaturally urgent approval-seeking; of the need to reduce imposed constraints on children; and of the need to engage with children in discussion and activity which give expression to their natural drives toward exploration and curiosity. Elsa Davies spoke of the need for contentment, self-confidence and comfort; she emphasised the importance of touch, warmth and inner peace; she described children's growing sense of self-respect through their being encouraged to share respect for people and things; she observed

that rules and order do not always go together. Nick Peacey spoke of the need for a minimum of sanctions and, in emergency, the usefulness of 'time-out', that is, exclusion from the group in order to discuss the causes of disturbance and ways back to collaboration; and he gave an instance of an adolescent group's intervening in a potentially violent confrontation in order to calm and reconstruct a difficult situation. Anne Jones stressed how essential it is for adults not to withhold responsibility from young people; she spoke from her experience of school-management about how great the demands on teachers' maturity are, when they endeavour to take a reflective stance on their work. She argued her clear conviction that it is necessary for teachers to realise a task-oriented team-approach and consciousness in order to encourage pupils in that same self-awareness and co-operative enterprise.

Togetherness, belonging, personal and collective growth, acceptance, positive self-expression, friendliness, collaboration, talk, contemplativeness, sharing, constructive, forward-looking: these were the *leitmotifs* of the conference day. How associated they are with peace! How deliberate are the moves away from negative, punitive, narrowing manifestations of discipline!

The evidence presented at the conference, deriving from our speakers' research and experience in educational psychology and in quite different educational establishments, prompted an awareness that discipline, properly founded and soundly practised, is not at all a soft option. We have, first, to be quite clear that our purpose is to protect and guide personal and social development in young people. We have, second, to recognise that the undertaking is an arduous one. It is worth dwelling on the point that to think and act differently is actually easier.

The practice of life-enhancing discipline in a democratic community is demanding and problematical because it requires people constantly to renew



themselves and their relationships: it is a dynamic and unpredictable process of mutual transaction between people for their unique and common well-being. Domination and unilateral violence are far simpler: they require merely the exercise of power by one party over another.

## 2. The problem of power

Rules are in themselves neither good nor bad. They can stifle and oppress, but just as laws play a part in government, so forms of direction play a part in discipline. President Eisenhower was loath to introduce legislation in the United States which would grant to blacks the rights that whites enjoyed, maintaining that 'legislation does not change the hearts of men'. Have we not since then come to understand that the rules by which a society conducts its affairs condition the lives people live and the attitudes people hold? What was true before the Bill of Civil Rights, and what remains true now, is that coercion and imposition cannot compel a person to a given outlook or value-system. We can remember, as we approach 1984, that George Orwell, in his imaginative polemic, envisaged a world in which the common people were subject to ultimate rule. Those who advocate direct and prescriptive control of governed and taught, rob government and education of their true meanings. By such a view, government becomes the suppression and extinction of individual and social being; education the eradication of personal and collective thought and action in favour of strict indoctrination or programming. Effective dictatorship precludes rational debate even: power alone is sufficient to enforce 'right' — the need to convince is dispensed with.

The essence of authoritarianism is that it obviates the problem of how to foster lawfulness, morality and discipline in people by taking the matter out of people's hands, hearts and minds, and by placing the instruments of solution under the exclusive command of authority. Because the kind of discipline we seek is more complex and more dependent on the tolerance and imaginative skill of all concerned, the question of rules and sanctions is set in a broader context than that encompassed by the authoritarian view. As a consequence, democratic educationists raise under the heading of discipline, issues which are pre-conditions for healthy development in individuals and groups, and which reach beyond the immediate confines of the restraining arm of discipline.

Emphasis is given to enabling and nurturing aspects of discipline. Evidence of this was given when, toward the end of our conference, the chairman, Rex Andrews, invited each participant to express a succinct view of the matter. The statements I heard are as follows:

## 3. Perspectives on discipline

- children should be helped to have self-discipline as a result of their education;
- discipline means self-respect;
- it is essential that children be happy;
- children have to be treated with respect;
- children should be listened to, and heard;
- they need opportunities to develop the freedom to make choices;
- they need an exciting and stimulating environment;
- they need to feel O.K. within the group;
- everyone should have respect and independent-mindedness, and everyone should respect those qualities in others;
- we should avoid imposition and encourage freedom;
- most fruitful when it derives from the task in hand and involves mutual commitment and participation, discipline can no longer be based on antiquated principles and mechanisms of subjection, institutional conditioning or charismatic leadership;
- we all need to recognise our own and others' strengths and weaknesses;
- children need to see people in their world working together;
- compulsion brings one kind of attitude, while self-choice and self-direction bring another, and that dichotomy has important implications for the school curriculum and extra-curricular activities, including the possibility of a valid concept of 'compulsory knowledge';
- every child should have the experience of working with others on something all feel to be significant;
- teachers in training need to learn about learning;
- every child has the right to successful learning experiences in things they feel are significant, and the right to a quality of human relationship which guarantees that no child be devalued in his or her dignity;
- the school curriculum should be organised on a



- principle of success in proportion to effort;
- teachers in training need a depth of philosophy so that they may stand, if need be, against society;
- the building of confidence is vital;
- co-operation is a sounder principle than competition.

Recurrent in the conference debate, however, was testimony to a shared perception of our present social and educational reality: that discipline in schools is neither consistently authoritarian nor successfully democratic. Indeed, the impetus for the day's concern was the awareness that culturally our institutions inhabit a blurred, grey middle-ground, where precept and practice pronounce good intentions and democratic values but inadequate capabilities and authoritarian strategies.

Characteristic of what actually happens in schools is a pedagogical attitude which does not deny the validity of the aims which our conference-members affirm, but which defers their attainment until the very end of the educative process. Knowledge, competence and socialisation are thought to be goals; it is not admitted that children already have knowledge, have competences, and are social beings before they ever go to school. Our common treatment of children fails to grant them their humanity, and fails to recognise that they develop inherent propensities in interaction with their social and physical environment. We seem customarily to assume that, and behave as though, children were something requiring remodelling and extensive treatment before they might be trusted to be turned out as suitably adult versions of what we designate as citizens. So we tend to act upon them, rather than with them. We fail to trust the potency of children's innate self-generativeness and self-fulfilment, and we fail to trust our capacity to impart the benefits of our own maturation to our fellows, be they infant, juvenile or adolescent.

There is, furthermore, a theory to accompany the practical tendency of such schooling. A concise illustration of the approach is given by R. S. Peters (in his inaugural lecture at the University of London Institute of Education).<sup>1</sup> Pupils are held to come to the fulfilment of their education only after an obedient apprenticeship in learning the truths and values of their teachers. Training and development are seen as the preface to life; discipline is the means by which pupils are held in subordinate relationship to their teachers, until such time as they graduate and emerge

into the world beyond school, where they are expected to manifest and enact the knowledge and virtues acquired as postulants to society.

The assumption is that young people cannot be trusted to independence and self-discipline before they have been correctly prepared to perform their mature role, whether that role turns out to be amongst adult equals or at a certain level within a hierarchically ordered society which apportions to different types of people specific qualities of responsibility and authority. The view depends on the absolute, sacrosanct rightness of teachers, and identifies the satisfactoriness of pupils' learning with standards defined and upheld by teachers. Accordingly the teachers reserve all rights to motivate, direct, guide and evaluate pupils' activities.

Contrary to such a mode of education, the conference sought through the valuing of acceptance, sympathetic insight, guidance and partnership to encourage an approach toward discipline that realises children's potential through educational experience — in the present, not merely in the future. We cannot afford to postpone the value of their learning.

#### 4. Discipline in the learning relationship

The style of discipline, then, that we have to recommend is one exemplified by Connie Rosen's image of the triangle:<sup>2</sup> teacher and pupil at two points, brought into relationship by, the third point, the focus of interest, the material or task at the heart of the lesson. The teacher's skill and awareness inform the establishment and sustaining of the learning relationship; energy and intelligence are applied to the choice of topic and resource and to the development of that triangular set of engagements.

In the course of a school day, for example, a child may be expected

- to arrive on time at seven different destinations;
- to be quiet while a fellow speaks;
- to forego the pleasure of splashing paint in order to paint a picture;
- to walk in a laboratory so as to avoid accidents;
- to spend half an hour rehearsing vocabulary of a foreign language;
- to re-write a page of research about Tudor England in order to make it conform to stylistic and orthographic conventions of public, scientific language;
- to read a play;

and the list could, of course, be continued. The



crucial issue is the manner in which those expectations are communicated and the manner in which those performances are supported and responded to.

There is considerable experience and evidence of constructive practice for us to gain from and build on, for example, in curriculum development projects undertaken by the Schools Council, in humanities, science, and so on. The increasing use of descriptive, rather than judgemental, review processes, culminating in statements of educational achievement negotiated by pupil and teacher,<sup>3</sup> similarly indicates an area of growing expertise and success.

There is, then, much to hearten our progress toward the kind of learning we value, and much to confirm our understanding that discipline is prepared in teachers' attitude toward pupils and in their choice of activities for pupils to undertake. We have to see the tensions that arise between ourselves and the pupils, and the tensions that arise between the pupils and the demands of the experiences we present them with, as matters requiring quiet resolution on the

part of all concerned. Our interventions have not to preclude, but to foster, the pupils' growing capacity to solve problems, dispel frustrations and formulate propositions of their own accord. In that way the discipline we provide becomes an instrument of peace.

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## World Education Fellowship and UNESCO

Michael Wright

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### 1. Introduction

The World Education Fellowship has been associated with the United Nations Scientific Educational and Cultural Organisation (UNESCO) as a Category B Non-Governmental Organisation (NGO) since 1947 when UNESCO was set up with its headquarters in Paris. Before that, for some 25 years, WEF (or the New Education Fellowship as it then was) had acted as an initiator and forerunner of the educational work of UNESCO by organising international conferences on educational themes and also stimulating educational debate and action through its influential magazine *The New Era*. The work of UNESCO has greatly expanded in the subsequent 26 years until it is now a major international body with a budget of over US \$500 million, regional centres on all five continents, and 482 associated NGOs.

UNESCO's work not only includes the convening of international conferences, symposia, etc., at which scholars, scientists, artists, administrators, politicians

and others can meet to discuss a common theme, it publishes a vast array of books, reports, magazines (of which 'UNESCO Courier' is probably the best known), and produces films, tapes and similar audio-visual products. It has also caught the public imagination by sponsoring a wide range of projects, amongst which are the raising of the Nubian monuments at Abu Simbel, the reconstruction of the Buddhist temple complex of Borobodur in Java, and many others.

However, despite its manifold activities throughout the world, there are indications that UNESCO would like to involve its NGOs in its activities on a closer basis, using the NGOs as its 'domestic constituency' to transmit information to their members and also to the general public. NGOs such as WEF, which has not hitherto had much involvement with UNESCO activities, despite 36 years of formal association, would perhaps be able to benefit from a close association with UNESCO through a specific UNESCO funded project.



This article has been written at the WEF chairman's request to initiate debate within the WEF and explore ways in which it might benefit from its association as an NGO with UNESCO. A review of UNESCO's recent and planned activities in relation to its NGOs and National Commissions follows, together with some suggestions for possible action by WEF.

## 2. UNESCO's First and Second Medium Term Plans

In 1977 UNESCO's Executive Board approved its First Medium Term Plan, formulated by its Paris-based Secretariat, in consultation with its associated NGOs and UNESCO National Commissions in most of the 157 member nations of the UN. This ambitious and wide ranging 4 year Plan endeavoured to achieve some coherence in UNESCO's global activities, as well as achieving maximum impact in member nations, by focussing on 10 clearly formulated objectives ranging from 'Man at the Centre of Global Development' through 'The Application of Science and Technology for Man and Society' to 'Integrated Rural Development', 'Communications between Persons and Between Peoples' and the 'Transfer and Exchange of Information'.

Central to these objectives was 'Educational Action in Response to Individual and Social Requirements' with 31% of the US \$482.53 million budget during the 1977-80 term of the Plan. Indeed, education in its widest sense was an integral part of most, if not all, of the other 9 objectives of the Plan, no doubt because education, training, and the dissemination of information is central to all development plans and aims. Each of the objectives of the Plan had detailed sub-objectives which were the subject of research, projects, symposia, conferences, etc., organised at regional and local level and co-ordinated by the UNESCO Secretariat in Paris.

The period 1981-83 marks UNESCO's Triennial Programme, during which an extensive evaluation of the First Medium Term Plan was undertaken — the most thorough of its kind UNESCO has undertaken to date, with a review of each objective's aims, budget, effectiveness, and the lessons learned, with guidelines for the future. This evaluation was presented in a Report to the Fourth Extraordinary Session of the UNESCO General Conference in Paris in October 1982. It revealed that many of the aims and activities of the Plan were too ambitious, but that generally the approach was businesslike and realistic

with constant reassessment of progress.

The lessons learnt from the First Plan were put to use in formulating the draft of the Second Medium Term Plan, scheduled to run for the six years 1984 to 1989 inclusive. This Plan is a development and expansion of the First Plan, with similar objectives expanded from 10 to 13 in number. It was the subject of intensive consultation with member states and NGOs in 1981/82, and its final form includes recommendations made by the NGOs through their Standing Committee.

The Second Medium Term Plan as presented to the UNESCO General Conference in Paris on 29th October 1982 included recommendations of the Executive Board and comments of the Director General, Mr M'Bow. The Preface to this document analyses major world problems and sets out the five tasks which seemed relevant to UNESCO within its competence and the terms of its Constitution. The 13 major programmes of the Plan drawn up with reference to these tasks reflect an interdisciplinary and intersectoral approach giving a framework and specific guidelines for the preparation of programme documents in the context of resource indications for the period of the Plan. The emphasis here is on coherence, continuity with previous programmes, concentration of resources and personnel, and innovation.

As with the First Plan, education occupies a central role, specifically, in the programmes entitled 'Education for All', 'The Formulation and Application of Educational Policies', and 'Education, Training and Society'.

Education features strongly in the sub-programmes of other objectives. Indeed, the Director General, in his comments on the Plan, drew attention to the crucial role of education, the wide experience of UNESCO in this field (UNESCO as 'global think tank'), and the innovatory approach to education in the Plan, including lifelong, work-orientated, and democratised education. His remarks on the *renewal* of the educational process through an increased emphasis on the educational sciences and their application will perhaps be of particular interest to WEF members in the light of its activities over the last 60 years, as well as his emphasis on strengthening national capacities through the training of educators, the integration of training and research, and the role of higher education in the social and economic development of all countries.



Also of specific interest here are his comments on the need for UNESCO to co-operate more closely with its associated NGOs (such as WEF) and National Commissions in the implementation of the Second Plan. His comments on increasing educational opportunities for girls and women, the changing role of young people in all societies, and the importance of education and culture in the least developed countries, not least in the eradication of illiteracy, are also of interest. Indeed, the educational problems of the more developed countries are echoed to some extent in the educational programmes envisaged in the Plan for the least developed countries, with their emphasis on the linking of in-school and out-of-school education, the importance of technical and vocational education (allocated the largest share — 17% — of the 'education' projects' budget in the First Plan), and of coherent educational policies up to and including the tertiary level for integrated development.

### 3. UNESCO's associated NGOs

WEF belongs with the 262 category A and B NGOs associated with UNESCO which are in a consultative relationship with it. This means that in addition to receiving UNESCO documents on a regular basis, WEF is eligible to send representatives to the Biennial Conference of NGOs held in Paris every two years. The last such Conference — the 18th — was held in 1982 and the next is scheduled for 1984. Educational matters form a significant part of the deliberations of these conferences, which adopt resolutions from representatives which lead to working and reflection groups being set up to consider specific proposals and themes. These proposals and resolutions are then forwarded to the Standing (i.e. Permanent) Committee of NGOs based in UNESCO Paris, which is a group of 15 international NGOs elected to the Biennial Conference of NGOs to facilitate collective consultation and co-operation with UNESCO towards the achievement of its aims. The Standing Committee, whose chairman has observer status if requested during plenary sessions of the UNESCO Executive Board, prepares resolutions and proposals for the Collective Consultation with UNESCO's Executive Board which takes place, for example, in formulating a major UNESCO project such as its Second Medium Term Plan. The recommendations ensuing from the Collective Consultation are forwarded direct to UNESCO's Director

General. In the case of the Draft Second Plan discussed in October 1982 these recommendations resulted in specific proposals regarding the need for NGOs to play a larger role in UNESCO's work, and this role has been written into the final version of the Plan at the Director General's request.

It thus seems that UNESCO, in its desire to communicate its aims and projects to a wider public, has realised the importance of having the support of NGOs such as WEF in their 'domestic constituencies', be they local, national, or international. This reassessment of the role of NGOs, beginning in 1970 with resolutions regarding their status in UNESCO at an Intergovernmental Conference in Venice, has resulted in the rapid growth of UNESCO associated NGOs to 482 in 1982 including 220 in Category C with non-consultative status. NGOs are now regularly sent questionnaires soliciting their response to projects such as the Second Plan, which evoked responses of some interest in the educational field. They may send observers to attend debates of UNESCO's Executive Board, be featured in the seven yearly 'Reports of UNESCO NGO's' which are published septennially, participate in the Biennial Conferences and their Working and Reflection Groups, and through the Standing Committee of NGOs participate in UNESCO forward planning.

Indeed, in Collective Consultation with the Standing NGO Committee on 18th, 19th and 20th October 1982, the UNESCO Executive Board recognised the need for even closer involvement of the NGOs in its work. In a frank assessment of the lack of impact of some of UNESCO's programmes and activities both on the wider public, and also on the NGOs themselves, means were suggested by which NGOs could act as '*information transmitters*' to their members and the general public, on behalf of UNESCO. These included closer co-operation with the Office of Public Information (OPI) (UNESCO's communications section) which would be encouraged to supply short, simply presented, outline accounts of UNESCO's programmes to the NGOs for wider dissemination. Greater emphasis on materials related to *specific* interests and concerns (UNESCO's projects and publications have been criticised as being too diffuse and unfocussed), was suggested, as well as the contribution by NGOs of brief articles (such as this) on UNESCO activities to their own journals as well as the public media. Lest this should be thought of as a one way process, UNESCO is budget-



ting greater resources on a regular basis for this information transmission, which would also involve the NGOs being invited to suggest themes for wider discussion and dissemination through UNESCO, as well as to contribute critical feedback on UNESCO activities.

Thus a balance would be struck between UNESCO's 'think tank' style global view and activities, and the more localised activities and interests which the NGOs represent.

#### 4. UNESCO National Commissions

The Collective Consultation with the Standing Committee of NGOs also considered the role of UNESCO's National Commissions which act as intermediaries between NGOs and UNESCO within a nation. In the UK the UNESCO National Commission is based in London. It was recommended that the National Commissions aid the work of UNESCO and its NGOs by producing brochures entitled 'What is UNESCO and what are its activities?' in the appropriate national language for wider dissemination and by making UNESCO documents and publications more freely available. The National Commissions were recommended to co-operate with NGOs.

#### 5. WEF as a UNESCO NGO: Suggestions for action

In many ways WEF is a model NGO to be associated with UNESCO in that through its biennial International conferences (the next on 'The Arts in Education' is scheduled for July 1984 in Utrecht, Netherlands) it brings together people from different backgrounds and societies with a common interest in the advancement and renewal of education in all its aspects. International in scope and outlook, WEF nevertheless has a 'local constituency' in each of its National Sections. Through its widely distributed journal *The New Era* it has a medium for the transmission and exchange of educational ideas and views — an 'information transmitter'. It is thus well placed to take up the initiative which UNESCO is seeking from its associated NGOs in relation to its Second Medium Term Plan. It should be noted that our indefatigable General Secretary took part in many meetings of the London based NGOs in the 1970s which culminated in a small UNESCO oriented project, but that relations with UNESCO have hitherto not been particularly fruitful. Now, with a new, more open, spirit evinced by UNESCO, together

with the more generous allocation of funds and the stimulus of the Second Plan, is perhaps the time to review WEF's relations to UNESCO and to take the following steps:

- 1 To request further details of its education-related programmes in the Second Medium Term Plan from UNESCO and make specific comments and proposals on them — perhaps in liaison with the UK National UNESCO Commission.
- 2 To participate in the final discussion of the Second UNESCO Plan at the 19th Biennial NGO Conference in Paris in 1984.
- 3 To consider procedures for entry into full consultative status with the Standing Committee of NGOs.
- 4 To consider seeking representation as an NGO on the Standing Committee of NGOs and/or one of its Working Groups.
- 5 To consider whether it should undertake a specific carefully planned and focussed project in the context of UNESCO's educational projects within the Second Plan. In this regard it should be noted that, in 1982, 34 NGOs received project grants from UNESCO, and that, in the context of the First Plan, US \$123.2 million out of \$482.53 million in 1979/80 was budgetted for UN sources-funded projects.
- 6 To publicise its UNESCO related work through *The New Era*.
- 7 To seek the views of National WEF Sections on the proposals, and encourage participation in any projects which result.

It is hoped that this article will stimulate discussion on these matters.

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# RAYMOND KING,

C.B.E., M.M., D.C.M., Croix de Guerre (Belgium), M.A., Dip.Ed (Cantab)

## —An Appreciation

Elizabeth Adams, James Hemming, Tony Weaver

Raymond King, a determined champion of the comprehensive school and of education for one world, died on 21 March, 1983 at the age of 85. Thus came to a close a magnificent career and a long, valuable association with the World Education Fellowship, its English Section, the ENEF, and its Journal, *The New Era*.

### Career

As a boy, Raymond attended King Edward VI School in East Retford and was in his teens at the outbreak of the First World War. Following his highly distinguished war service, he went up to Cambridge, where he obtained degrees in History and English, and later gained his Teacher's Certificate and Diploma in Education.

After teaching at Westminster School and Portsmouth Grammar School, Raymond was appointed Headmaster of Scarborough Grammar School and then came to London to start a new grammar school at Sydenham. This project was killed by the depression but, in 1930, Raymond was given the most significant appointment of his career, that of Headmaster of Wandsworth Grammar School, which became Wandsworth Comprehensive School from 1956.

Although the Education Act of 1944 made secondary education for all a legal requirement, other pressures ensured that 11-plus selection procedures effectively categorised young people as suitable for grammar or technical or secondary modern education. It is more remarkable, therefore, that Raymond, with his grammar school background and base, should have undertaken the gargantuan task of welding into one comprehensive school boys of all three 'categories'. Wandsworth was one of the earliest comprehensive secondary schools in London and a model for the nation.

In the fifties Raymond found himself at the forefront of the struggle to democratize secondary edu-



cation. He engaged in dialogue members of the County Council Education Committee, the Governors of his school, parents and others in the community as well as his own staff and pupils. He sought to change secondary education so that it became a relevant and valid experience for every young person.

His aim, at Wandsworth, was not only to give the high-fliers every opportunity and encouragement but also, as he put it, 'to organize success for the less able'. With this end in view, he made the care of the stumbling and the stuck the responsibility of a well-qualified teacher who was accorded a post of special responsibility for this work. By this intelligent and humane approach, Raymond went far, at an early date, to solve the problem that still bedevils much of secondary education — the de-motivation and alienation of non-academic adolescents.

By the time Raymond retired from Wandsworth



in 1963, the comprehensive principle had won through to general acceptance, even though genuine comprehensiveness—as at Wandsworth—was still rare. His contribution to education after his retirement will be considered below.

### Interests

Raymond's interests and activities extended over a wide range. Very dear to his heart was the need to educate young people to be fully aware of their world and their responsibilities in it. He was a member of the UK Commission for UNESCO from its inception until its retirement. Throughout the same period, he served as a member of the Management Committee of the Council for Education in World Citizenship. For over 20 years he was a member of the Central Council for Schools Broadcasting. He also worked on the Schools Interchange programme with Germany and Sweden. In recognition of this, the Swedish Government awarded him the Ling Medal. As a Rotarian, he participated energetically both in the UK and overseas.

Raymond accepted and embellished many other responsibilities. One, at first sight rather surprising, commitment was that of Chairman of the Board of Directors of the Montessori Training College. The logic of this was Raymond's profound belief that education had to be with the development of each child's personal potentialities and that, consequently, primary and secondary education should provide a continuous, coherent experience of growth and achievement. This concern with continuity and coherence made Raymond an enthusiast for close home/school relationships—hence his support for the work of the Home and School Council. Also to the record must be added his chairmanship of the board of *Forum*, a journal dedicated to the discussion of new trends in education and to furthering the comprehensive principle.

### Association with the English New Education Fellowship

Raymond King and his wife, Mary, served for many years in a whole variety of capacities as a source of great strength and support to the ENEF. No demand was too much and, both individually and as a team, Raymond and Mary King were invincible. They combined, to an exceptional

degree, great humanity and high competence.

Much as their qualities and contributions were always appreciated, these became especially crucial when ENEF hit a low, shortly following the retirement of Jim Annand from his highly efficient joint secretaryship of the English Section and the World Education Fellowship. A suitable replacement for Jim Annand was not readily found and the ENEF was soon floundering. At that vital point, Raymond and Mary came to the rescue and, as Organising Secretary and Assistant Secretary, with never a thought for themselves, dug through a mountain of accumulated confusion and got the ENEF back on course again.

From that time, the ENEF again prospered, and has drawn together a group of determined members who are able to be effective largely because of the solid base built by Raymond and Mary. Mary's gentle but penetrating efficiency and support were fundamental at this time. The various activities of the ENEF, including conferences, discussion groups and 'ENEf Day', have for many years been written up and reported by Raymond as one of his many contributions to ENEF.

### Work with the World Education Fellowship

Over a long period, and right up to his death, Raymond was also a member of the Headquarters Guiding Committee of the World Education Fellowship, sharing responsibility for international conferences, the running of the movement, and general policy of *The New Era*. He was appreciated, in this capacity, both for his wise counsels and for his detailed knowledge of the movement.

The presence of the Kings at many of the bi-annual conferences of the WEF—which have spanned the world—was not only a delight but, for many years, became a tradition. At the WEF conference, 1950, at Jugenheim in West Germany, for example, Raymond and Mary were the life and soul of the dance/drama entertainments. They had an infectious sense of fun, while Raymond's ability as a linguist helped to bridge language barriers. Nobody who took part will ever forget the exuberant good fellowship of acting 'What shall we do with the drunken sailor?' in an international group, or of the English contingent doing their best to get through 'The Three-Cornered Hat' in German.

At these earlier conferences—Germany,



Utrecht, Chichester, Askov, Cirencester, and the rest — it was customary for all participants to undertake a creative pursuit with which they were not familiar — art, pottery, movement, music, whatever. It gave everyone the experience of being a learner again. Raymond fully agreed with this idea and played a willing part in trying his hand at unfamiliar pursuits. Now that the point of creativity has been widely accepted — even if not properly practised — WEF conferences no longer include this element of activity; instead we enjoy the indigenous cultural activities, as in Japan, India, and South Korea. The aesthetic/expressive elements in education have always been a major concern of WEF, a concern shared by both the Kings.

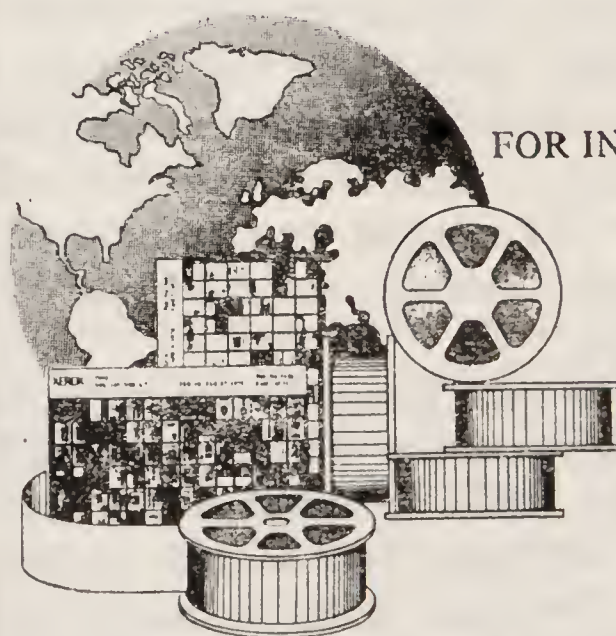
### The Heritage

The power of Raymond's educational philosophy came in the confluence of a group of closely inter-related ideas. He saw the school as there to provide the stimulation and resources which would assure the nourishment of every adolescent's range of positive potentialities, so that each would grow in self-confidence, competence, human capacities and personal fulfilment as the years passed. However, his views went beyond the 'child-centred' concept of education because he saw young people as growing in stature not just by following their own concerns but by purposeful co-operation, and interaction, with others. To him the quality of life within the school community was as important educationally as the quality of the curriculum itself. His aim was an on-going satisfying experience for both students and teachers. In achieving this, Raymond liked to 'democratize every problem', to bring in all those concerned — parents, employers, teachers, pupils — both to assist in the problems and to learn from them. Further, Raymond believed that any education which failed to give a sense of participation in one interdependent world was seriously out of tune with the realities of our time. He seized on every opportunity to extend the international vision and commitment of all those involved in education. Appropriately then, right to the end of his life, Raymond was working on restructuring the secondary system so that it could offer a genuinely comprehensive education of personal powers and perspectives in place of the limited, examination-oriented curricula dominant in secondary education today.

Big strides were made in educational advance during the lifetime of Raymond. But, as he constantly emphasized, what has been attained is still only a beginning for what has still to be achieved, especially as we now find ourselves facing an unpredictable future, in which the personal qualities of people will be paramount.

Those of us who are striving in the WEF sections around the world to carry forward the renewal of education inherit, in the example and achievements of Raymond King, a constant inspiration to work with added determination, and in closer fellowship, towards the realization of our aims. To part with a friend is always sad yet, rather, Raymond's life is, at its close, a cause for celebration.

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# Hazardous Waste, Acid Rain and Energy Farms — Three Contemporary Environmental Issues

U.N. Environment Programme

Editor's Note: World Environment Day was held on June 5th. To mark this, the United Nations Environment Programme has issued a paper on three important environmental issues discussed in its 'State of the Environment Report 1983'. We give extracts, along with a consideration of present activities and future roles for Non Governmental Organisations (NGOs) concerned with environmental and development issues.

The World Education Fellowship is a Unesco NGO (see Michael Wright's paper in this issue). The following extracts do not refer to action that is being or might be taken by education NGOs such as WEF. Yet an educational response to these problems is clearly called for and in some countries it is beginning to occur. The introduction of environmental education into the school curriculum, new topics in school science and social studies, themes in teacher education and a concern for environmental issues in adult and community education programmes are evidence of the growing realisation that educators cannot remain indifferent to these problems. Letters and articles are invited.

## Hazardous Waste

It has been estimated that over five million chemical substances have been identified; about 70,000 of these are marketed, maybe only half of them in quantity. Several thousand new ones are found every year, and about a tenth of the new discoveries reach the market. For example, the total production of synthetic organic chemicals rose more than 50% in the past decade.

Those chemicals have brought immense benefit to society, but they have also brought new dangers, largely through the wastes generated in their manufacture. Tens of millions of tons of toxic or otherwise hazardous substances enter the environment every year. One of the most worrying features of the problem is that very little is known about the long term consequences of exposure to the chemicals. We know now that over longer periods some can cause cancer, delayed nervous damage, malformations in unborn children, and mutagenic changes. Many other chemicals are likely to have

similar effects, but because these take time to show and their causes are hard to pinpoint, we do not yet know which substances are the dangerous ones. The situation is made even more difficult because, once they are in the environment, chemicals spread in a very complex way and may be converted into other substances which have different effects.

Until recently, many hazardous wastes were disposed of without proper evaluation of the environmental consequences such as fires, explosions, air, water and land pollution, contamination of food and drinking water, damage to people and harm to plants and animals. In practice, most of the things that could go wrong have indeed occurred and, in fact, the incidents that have hit the headlines are probably only a few of those that have actually taken place.

Perhaps one of the most notorious incidents was that of the 'Minamata Disease' in Japan, where discharge of methylmercury to the sea caused the contamination of the fish, which in turn caused neurological disorders to nearly two thousand people; about 400 of them have died.

## NGO Action

There is no doubt that the problem of hazardous waste arises from the varying modes of production and consumption adopted by different societies, which is why it has become acute first of all in industrialised countries. It is in these countries that NGOs have initiated the most forceful action, many of them specialising in this area, and their efforts have led to numerous cases of legislation and subsequent enforcement of the new laws governing disposal of this waste.

But the problem of hazardous waste is now being taken up by NGOs in developing countries, firstly because their own drive towards industrialisation and modernisation is creating the use of new products, either produced locally or im-



ported, which eventually generate hazardous waste; and secondly because of the tendency to move industries which create hazardous waste to developing countries where the regulations are less strict. Developing countries could also be used as dumping grounds for wastes that are considered undesirable in the countries of origin.

Two possible ways of tackling the problem of hazardous waste are:

- 1) to promote legislation to control the production, handling and disposal of hazardous waste, as has been done in developed countries. This raises questions of how much legislation and what type will be needed to either eliminate the problem altogether or keep it within acceptable boundaries. In some countries, experience has shown that legislation can become a jungle of regulations and laws requiring such a cumbersome apparatus for enforcement that very few countries can put it in motion.
- 2) to decide up to what level we can permit hazardous waste to be produced. This entails looking for alternative products and technologies that will eventually eliminate the root cause of the problem—the creation of hazardous waste.

This approach is more complex because it has to question each society's modes of production and consumption and eventually their whole attitude to development and lifestyle.

### Acid Rain

Without the 110,000 cubic kilometers of rain that fall each year, the continents would be barren. Yet now the rain in parts of the earth has taken on a new and threatening complexity. It mixes in the air with pollution from burning fossil fuels—particularly in power stations, factories and motor vehicles—and brings down dilute sulphuric and nitric acid. This is killing fish and other water life, and corroding buildings, including some of the world's most important ancient monuments. It may also damage forests and croplands, and possibly pose a substantial threat to health.

Acid rain is not a new phenomenon; what is new is the realisation that it is an international problem. The air of towns like Manchester has been largely cleaned, partly by building tall chimneys at power stations and factories, which push

pollution high into the air. These chimneys have made things better locally, by dispersing the pollutants, but aggravated the international difficulties. For the sulphur and nitrogen compounds emitted by burning fossil fuels can be blown thousands of kilometers by the winds, to cause acid rain in countries far from their points of origin.

Acidification is an environmental problem, or becoming one, in parts of Europe and North America. Around five to ten million square kilometers of these continents are affected. Similarly, polluted areas are likely to exist elsewhere in the world, especially around large urban and industrial conglomerations. We do not yet know where they are, because so far no evidence on them is available.

Industrial regions of the world suffer much more acidic fall-out than they did before the industrial revolution. This is because power plants, some industrial processes, vehicles and homes emit sulphur and nitrogen compounds, mainly from the burning of fossil fuels, and have greatly increased the amount of them in the environment.

Lakes and rivers were the first victims of acid rain to become evident. Hundreds of lakes in parts of Scandinavia, the north-east USA, south-east Canada and south-west Scotland have turned acid. In the Federal Republic of Germany, 7·7 per cent of the forest area has been reported in 1982 to be damaged by a wasting disease due to the consequences of deposition and accumulation of air pollutants. As well as the health of important ecosystems, human health may also be put at risk by pollution.

### NGO Action

Contamination by *acid rain* has been identified as a serious problem in industrialised countries in the Northern Hemisphere, which is why NGO action on this issue is only taking place in Northern countries. Again, at the root of the problem are the modes of production and consumption of each society. From this example, NGOs from developing countries can learn a valuable lesson to pass on to their societies, even if this is not one of their problems. In particular, it can be seen that environmental and developmental problems are interconnected and any development approach which does not take long term environmental conse-



quences into consideration will be very costly, both in social and economic terms.

### Energy Farms

There is an enormous amount of biomass on the globe; every year natural productivity adds enough energy to meet at least ten times all the world's commercial energy demands, in theory. In practice, of course, it is very unevenly distributed around the world, and in some regions the reserves are being rapidly dissipated because they are being burned faster than they can be replaced by growth. In practice, too, biomass must be economic to harvest and turn into fuel. Almost any crop produced by farmers anywhere in the world can technically be turned into some form of energy. But in most cases it would not be economic, practical, or even sensible to do this.

Fuel crops can be fast growing trees, conventional crops, or water plants — any plants, or mixture of plants, which are more valuable as fuel than as anything else. Many countries have recently been paying a good deal of attention to wood plantations. Some fast growing trees are enormously productive if they are well matched to local conditions. Many species will produce more than 20 cubic metres of wood per hectare every year when grown on reasonably good soil.

All energy production presents practical and environmental problems, and 'green power', for all its attractiveness, is no exception. Conditions have to be right for growing energy crops. When they are, the energy farms could absorb resources needed for food production. Energy crops could impoverish the soil and destroy important wildlife habitats. Some could use up more energy to grow and harvest than they would ever produce, and others could cause pollution and possibly affect the climate.

Many countries do not view energy production in strict economic terms. They see dependence on other countries for energy supplies and the chronic balance of payment deficits incurred by buying expensive fuel from abroad as major threats to their social and economic development and, indeed, to their political stability. So some countries promote domestic energy production even though it costs more than buying fuel on international markets, as long as the bulk of the money invested is in their own currencies and the

projects are expected to produce a net balance of payments surplus.

### NGO Action

*Energy farms* are a matter of concern to NGOs since the production and use of energy is at the core of people's standard of living. The supply of energy at the right place and time is essential for people to achieve a decent life. But there are many questions that a society has to answer if it is to make the right decisions about plans for energy production, supply and use. Some of them are: how much energy? How should it be used? What should be produced with this energy? Which sectors of society should benefit? Where should the energy be produced and how? How should energy needs be balanced with other needs such as those for food? How many renewable or non-renewable natural resources can be devoted to energy production? What will be the short and long term consequences — social, environmental and economic — arising from the choices made?

For further information on the United Nations Environment Programme, contact:

Delmar Blasco  
Executive Officer  
Environment Liaison Centre  
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# Schools Need a World View

Following the WEF Conference in Seoul in 1982, representatives of a number of organisations concerned with education for international understanding met in London to draw up a resolution for consideration by the Secretary of State for Education and Science. A summary and extracts are printed below.

Last year the UK government announced its intention to withdraw its support for the national Schools Council for Curriculum and Examinations, and to establish in its place two new bodies: one for examinations and one for curriculum. Since the announcement, implementation has been slow. The Secondary Examinations Council now has a full time chairman and some staff, and the Curriculum Council awaits definition and staffing. Meantime, Schools Council is bringing existing programmes to a conclusion.

In the view of a group of influential educationists, fostering a world view in schools is an activity in danger of being lost in these changes. Schools Council supported a number of discrete world focussed project activities — including World Studies 8-13 — although it did not ever make the promotion of a world view significant and central to its overall policy and planning. Signs are that even the modest but real achievements in this area by Schools Council may not be continued.

In a submission to the Secretary of State for Education and Science, the group argued that a world view should be a central policy and planning aim for the two new bodies. The group presents 15 organisations in the UK concerned with education for international life, including the WEF and the ENEF. It argues that:

School curricula must go beyond their present oververted UK or partial European orientation. There are topics in economics, civics, history, geography, current affairs and other subjects which need to be presented in schools and examinations in a well-defined international setting. Foreign language learning needs to be considerably strengthened.' The group claimed that a 'comprehensive approach' to Britain and the world needs to be a central focus in all curriculum development, in school assessing and in examinations.

'It is not good enough that only a small minority of specialists are being trained as future internationalists. We are concerned that schooling in contemporary Britain appears to be giving the majority of students only partial, frequently backward looking, and often biased introductions to international life and to Britain's place in the world.

'Priority should be for the two new organisations to establish a clear set of aims and goals of "education for international understanding". Then they can get down to the necessary reviews of current practice and preparing practical suggestions for change', the submission continues.

'The organisations should strongly support the excellent but as yet isolated changes being brought about by some local education authorities, schools and voluntary agencies. This work could be assisted by greater exchange of ideas and production of suitable classroom materials and resources. Appropriate programmes for teacher education during initial training and in subsequent in-service courses are also needed to help foster a global outlook in children. Existing textbooks and other school material need regular checking for bias and for any distorted and out of date information.'

Multicultural education should be included in the teaching of world affairs, especially if it is to avoid becoming a 'narrow and inward looking pre-occupation of particular interest groups'.

Schools will and ought to teach issues under the term 'peace education' because it is a topic of concern to most people in society. Much material on 'peace' is already going into schools, some of it 'manifestly undesirable'.

'In practice there are many examples of misinformation and bias in relation to such matters as the crucial alliances of the NATO and Warsaw Pacts, the incidence of non-nuclear warfare throughout the world, and the nature and the role of international peace-keeping. In the present confusion and uncertainty, it seems clear that schools have a role in providing essential information of a factual character about conditions needed for as well as the goals of peaceful international relations.'



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# Round the World

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## Unesco

In April of this year, Unesco sponsored a week-long conference reviewing its work on education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms with a view to developing a climate of opinion favourable to the strengthening of security and disarmament. It addressed the role, tasks and content of such education, taking into account both the experience already acquired and the problems which still have to be solved in order that all the peoples of the world can be assured of peace, progress and justice. Considerable documentation was prepared for the conference detailing activities by member states to implement the 1974 Unesco Recommendation in this area. Inquiries should be addressed to Secretariats of Unesco National Commissions.

## Peace Education — US Section WEF

The US Guiding Committee of WEF recently adopted 'Peace Education' as their emphasis for

the biennium 1983–1985. By this, they mean 'making an effort to inform ourselves about all the dimensions of irenics, including self-acceptance, inter-personal and inter-group relations, ethnic and multicultural understanding, conflict resolution, genocide prevention, education about the effects of militarism, international education for development, and nuclear arms control. Unfortunately, many organisations are engaged in action for a single cause, such as a nuclear arms freeze, rather than developing inclusive instructional programmes of peace education'.

Activities planned include a US Section conference on 'Peace Education for High School Students', and a possible series of monographs.

The New York Chapter of WEF, on behalf of the US Section, has made a donation of \$1,000 to the University for Peace in memory of Mrs May H. Weis, in honour of her lifelong efforts to promote the cause of peace and the well-being of humanity.

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## Forthcoming Conferences and Lectures

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### Play and Media in the Family, Kindergarten and School

12-day International European Symposium,  
German Speaking Section WEF in association with  
International Association for Group Education;  
Summer 1983; at: Klagenfurt, Austria.  
Details: Hermann Röhrs, Akademiestrass 3,  
D-6900 Heidelberg, West Germany.

### Peace Education for High School Students

US Section WEF Annual Conference, 1983.  
Details: Dr Patricia Weibust, The I. N. Thut World  
Education Center, University of Connecticut, School  
of Education, Storrs, Connecticut 06268, USA.  
Phone: (203) 486 3322.

### The Arts in Educating for a World Community

32nd WEF International Conference.  
Summer 1984; in Holland.  
Details: Pieter van Stapele, Van Merlenstraat 104,  
Den Haag, 2518 TJ, Holland.  
Further information in the next issue of **The New Era**.

### Schumacher Memorial Lectures

Speakers: Rupert Sheldrake, Petra Kelly,  
Sigmund Kvaloy; 22nd October; at: Bristol, UK.  
Details: Satish Kumar, Schumacher Society,  
Ford House, Hartland, Bideford, Devon, UK.  
Phone: (02374) 293.

### Learning for Living in an Interdependent World — The Role of Teacher Educators

A Development Education Study Conference  
sponsored jointly by Centre for World Development  
Education and SCETT; September 30–October 2 1983;  
at: University of Nottingham, UK.  
Details: CWDE, 128 Buckingham Palace Road,  
London SW1W 9SH, UK. Phone: (01) 730 8332/3.

### Raymond King Memorial Lecture

Sponsored by English New Education Fellowship;  
Autumn 1983; details to be announced.  
Contact: John Stephenson, NELP, Holbrook Road,  
London E15 3EA Phone: (01) 7722 ext. 3229.



# Book Reviews

## THE CHALLENGE FOR THE COMPREHENSIVE SCHOOL

By David H. Hargreaves

London. Routledge & Kegan Paul. 1982. 243pp.

This is the kind of book which social scientists who research into education should be writing. It makes constructive use of sociological concepts, but explains them clearly; it points out, with becoming academic modesty, those parts of the argument that are not well supported by evidence; and it is above all a practically oriented book, which outlines proposals for changing secondary education and discusses how these changes might be achieved.

Hargreaves analyses English comprehensive education as it has evolved over the past two decades. He identifies a hidden curriculum of schooling, based partly on fear. One of the main lessons of this hidden curriculum is that success can only be defined in competitive terms: one pupil's success presupposes another's failure. Success and failure are moreover defined in terms of intellectual/cognitive achievement, which schools emphasise to the neglect of other types of personal development. The consequences of failure are long lasting. The secondary school system, argues Hargreaves, 'exerts on many pupils, particularly but by no means exclusively from the working-class, a destruction of their dignity which is so massive and pervasive that few subsequently recover from it'.

Several factors reinforce this. The decline of working-class community life has deprived many pupils of alternative sources of dignity and social identity. The rapid growth of public examinations for 16-year-olds has reinforced the competitive nature of education and the dominance of the intellectual/cognitive domain. Political and institutional pressures have maintained the pre-eminence of the Grammar School tradition in the newly designated comprehensive schools. Above all, Hargreaves sees the root of the problem in the 'culture of individualism' which, he argues, dominates English education. This culture derives from a 'link between a progressive child-centred educational philosophy and a meritocratic concep-

tion of the relation between education and society'. The essence of the culture of individualism is that the proper objectives of schooling can only be defined in terms of individuals. The social, moral and solidary functions of schooling are not only neglected, they are actively resisted.

Hargreaves' proposed solution is to abolish public examinations at 16 and to delay selection until 15. From 11 to 15 pupils would be offered a core curriculum based on community studies, the expressive arts, crafts and sport. The rest of the curriculum would be taken up by remedial education and by options chosen to develop pupils' special interests and talents. Both the curriculum and the organisation of the school, writes Hargreaves, 'must be permeated with a staff commitment to the creation of solidary sub-communities'.

Most readers will find something to agree with and something to disagree with in Hargreaves' analysis. His eclectic approach, borrowing from and criticising a wide variety of philosophies and political viewpoints, makes sure of that. Many of his critics will question the desirability of his proposals, especially his wish to revive the moral and solidary functions of the school. My own reservations principally concern the feasibility of Hargreaves' proposals, and in particular his model of social change. He puts his trust in teachers to initiate his reforms; although he himself does not sound very confident that this trust is well placed. The profession is divided, and many teachers share the outlook and culture that sustain the existing system. However, even if teachers were persuaded of the need for Hargreaves' reforms, I am not sure that they could implement them.

Hargreaves correctly perceives that the social structure of schooling — and especially the differentiation and selection of school pupils — is a key part of the hidden curriculum; but in my view he does not take sufficient account of the way that this structure operates to constrain or even to direct educational change. At the heart of the problem is the use of qualifications — or other educational criteria — in occupational selection. Often this use is indirect as far as secondary schools are concerned: jobs require degrees or



diplomas from higher or further education courses which in turn require secondary qualifications. This puts pressure on the curriculum: the 'academic' subjects have higher status and tend to be more reliably assessed. Hargreaves' proposals would not eliminate these pressures. Long before his proposed selection point of 15 years a backwash effect would be felt; there would be pressures for differentiation of pupils and for increased attention to the 'academic' subjects and especially the key serially-taught subjects such as mathematics. Hargreaves' proposal to abolish the use of qualifications as criteria for occupational selection is disingenuous; except at the highest levels employers rarely require qualifications but are frequently influenced by them, and a ban on this more subtle kind of credentialism would be hard to enforce. Moreover, qualifications would presumably continue to count for entrance to further or higher education, and thus indirectly for jobs.

The root of individualism in education lies in the social structure of schooling rather than in its ideology; it lies in the fact that education is the site of a competitive scramble for eventual occupational rewards. The effects of competition between individual pupils are compounded by the effects of competition between schools, both within the state sector and between state and private schools. Indeed Hargreaves' proposals for more local control of schools, for broadening the choice of schools through a voucher system, and for encouraging private schools as a source of diversity would merely increase the strong pressure on schools to maximise their achievements in instrumental, occupationally-oriented terms rather than to pursue the kinds of educational reforms that Hargreaves would like to see.

Hargreaves provides a welcome stimulus to the debate on secondary school reform. Perhaps his next book will be devoted to the external constraints that inhibit reform and to the ways in which they might be overcome.

DAVID RAFFE

Deputy Director

Centre for Educational Sociology,  
University of Edinburgh

Co-author, with John Gray and Andrew McPherson,  
of *Reconstructions of Secondary Education*.

London. Routledge & Kegan Paul. 1983.

## WORLD STUDIES — EDUCATION FOR INTERNATIONAL UNDERSTANDING IN BRITAIN

By Derek Heater

London. Harrap. 1980. 199pp. £5.95.

The field of World Studies has long looked forward to systematic study which would describe it plainly and comprehensively as well as provide new direction for practitioners. I believe Mr Heater's book *World Studies* accomplishes both these tasks. It is both informative and instructive. Educators and teachers who are concerned with education for international understanding will profit from this book. Although, as the title indicates, the author limits his coverage of world studies mainly to those in Britain, I am sure that the book is valuable not only for British teachers but for those in other countries. It is permeated with his extensive knowledge of the field in the European Continent and in the United States, as well as in Britain.

The purpose of the book, he states, is 'the modest task of collecting together in one cover references to the main work that has recently been undertaken and published mainly in Britain; an overview for the mildly interested; a starting-point for those wishing to engage in more ambitious undertakings'. Mr Heater accomplishes this task by using well over 200 written sources in this area.

In the first five chapters the author presents in a systematic way a clear picture of the past and present education for international understanding in Britain, with some reference to other countries and international organizations, such as UNESCO.

First, the book shows that the history of the world studies movement is characterized by its confusion and complexity. His presentation analytical and descriptive, can be extremely useful for the readers in countries other than Britain because it provides the necessary basis for comparative analysis. For example, the author indicates four factors which encouraged the new development of world studies in Britain during the 1970s. These are fear of war resulting in a renewed determination to prevent its recurrence, Britain's changing international position, the increasing flow of immigrants into Britain, and Britain's economic dependence on other countries. These indicators can also be applied to a similar change in Japan in which international education received greater



public attention beginning in the 1970s. In the case of Japan, the first and last factors are nearly identical while the second and third reasons can be found although with somewhat different manifestations due to the difference in social, political, economic and cultural background.

Second, the author provides in Chapter 4, 'Psychological Research', and Chapter 5, 'The Teacher and the Media', an overview of psychological research relating to world studies. He deals with children's concepts of and attitudes towards other countries and peoples, children's understanding of international relations and the influence of the media. The research Mr Heater examines is not limited to Britain, therefore his analysis gives readers from any country an understanding of how schooling can influence children's cognitive and affective development in international understanding.

After the theoretical discussion, the author turns to its application in classroom activities. Chapters 6, 7 and 8 present practical models for developing world studies curriculum and instruction. Readers will find concrete suggestions for use in their classrooms. Happily, readers will discover that this book, unlike many similar books in this field, is not restricted to presenting the author's own position on international education.

The field of world studies or education for international understanding has so far profited greatly from international co-operation through the exchange of ideas and experiences. This should be continued and further expanded. Mr Derek Heater's book contributes to these co-operative endeavours and provides for common understanding in the further development of world studies. I fully agree that 'the book is a timely publication because interest and activity have increased over the past few years. The book both reflects and is designed to foster this growing interest' in many countries as well as in Britain.

YASUTADA TAKAHASHI

Associate Professor, Department of Education,  
Tamagawa University, Tokyo.

Joint Secretary, Japan Section WEF.

## APPROACHING WORLD RELIGIONS

by Robert Jackson, ed.

London. John Murray. 1982;

## APPROACHES TO ISLAM

by Richard Tames.

London. John Murray. 1982.

These two books are the first titles in a new World Religions in Education series. Three further titles are planned, *Approaches to Christianity*, *Approaches to Judaism* and *Approaches to Hinduism*, and thus the series will cover the four major religions. The books are intended for teachers, students and parents and perhaps especially the many 'non-specialised teachers in primary and secondary schools who would like to adopt a multi-faith approach and need help in introducing world religions into their syllabuses'.

Each book contains a wealth of information, practical ideas, resources for the classroom and lists of further reading. *Approaches to Islam* consists of a series of short sections giving information on aspects of Islamic religion and culture. It emphasises the role of contemporary Islam, as well as having sections on the more traditional aspects of Islam, e.g. Fasting and Food, The Qur'an, Hajj.

The remainder of the book contains ideas for classroom use which are written in note form and many useful appendices. It is the sort of book a teacher would refer to for factual information and for resources, and it is presumably not intended for sustained reading.

*Approaching World Religions* has five sections each of which is composed of three short contributions from different authors. Section 1 of the book places it firmly in an educational situation with two case studies of world religions courses carried out by different schools. It is interesting to note that in neither case is any explicit reference made to links with any other subject area. The other sections of the book deal with Pluralism, Commitment, Personal Development and Moral and Political Education. The treatment in the various chapters is rather uneven, varying from the purely descriptive case study of a world religions course in a school to a fairly detailed discussion of the meaning of the 1944 Education Act for England and Wales. The contributions also tend to be rather short, averaging about 10 pages inclusive of extensive lists of further reading.

Throughout the book there are ample oppor-



tunities for the person who is interested in placing world religions in the wider context of cultural or world studies. In a chapter on this subject, Robin Richardson suggests that there are three main criticisms of much teaching about world religions in the context of world studies. 'First, there is the omission of issues to do with conflict and justice; second (partly as a consequence) there is a naïve understanding of, as many school syllabuses call it, "christian responsibility"; third, there is a rather impoverished theory of learning and teaching.' Richardson goes on to expand and explain these three criticisms and suggests that a course of study should have three distinct phases: climate, enquiry and a synthesis. In the first, the knowledge and experience which the pupils already have would be established and valued, in the second there would be direct or simulated experience of the subject being studied and the third phase, a synthesis, would involve not only drawing up general principles and guidelines, but also specific plans for action. This phase would end in action itself.

The criticism that there is a rather impoverished theory of learning and teaching within World Religions and Religious Education courses of programmes is echoed by other contributors. The problem is, of course, not limited to such courses, but affects much learning and teaching about other cultures. In essence, it is that the end aimed at is often one of understanding and empathy, but the means to achieve this is, for the most part, factual information. Instead of facilitating the desired end, the means then comes to dominate the course, and in some cases is perceived as the end in itself.

Throughout the book and, in particular, in Grimmett's article, 'World religions and personal development' two sets of educational concerns and techniques are posed. The first set which receives minor treatment is associated with the work of Ronald Goldman and his examination of the development of religious thinking in children aged 6-17. Basically, Goldman recommends an experiential approach to the teaching of religion and in the wider curriculum debate this would be associated with child-centred theories of education. The second, and by far more influential approach, is that associated with Professor Ninian Smart of the University of Lancaster. This influence can be traced through two Schools Council

Projects on primary and secondary religious education and through the formation in 1969 of the Shap Working Party on world religions in education. This approach may be termed phenomenological and in it pupils engage in a scientific investigation of religion in which the values are essentially intellectual. It is in this second approach that the theory of learning and teaching may be open to criticism.

But this need not be the case, in a chapter entitled 'Open minds and empty hearts', which for this reviewer is the pick of the collection, John Hull attacks the notion that Religious Education teachers will, as a matter of course, pass on their beliefs to pupils. He goes on to classify teaching processes into two types, convergent and divergent. Nurture, evangelism and indoctrination are types of convergent teaching, but education, he claims, is a divergent teaching process and, as such, Religious Education should not attempt to transmit religious beliefs to children. He says that:

'the teacher as religious nurturer, the evangelist and the indoctrinator seek to create or deepen their pupils' commitment to the content of the lessons, but the teacher as educator seeks to make his pupils critical of the content of his lessons. He asks many questions. It is not true that he gives no answers; he gives many answers, and more questions spring from every answer. There is no end to this process; indeed, one of the purposes of this teacher is that his pupils shall not cease their education simply because their schooling is over. They go on asking questions and finding answers which lead to more questions all their lives'.

Finally, he goes on to argue that while divergence is a theological problem, it is possible on religious grounds for the teacher to educate towards divergence.

Throughout the chapter, Hull raises questions which are central to the teacher of cultural studies. To what extent must we have experienced what we teach? How do we create 'understandings' of other cultures? What is the influence of the teacher in the classroom? Whether the content be a world religion (Islam), another culture (Bedouin), or an issue (social justice), the pedagogical question remains the same. Hull concludes as follows:



'Those, on the other hand, whose educational work is the richest because their hearts are full, who are committed to divergence on religious grounds, will probably be those from whom young people will have most to learn about the life which is both open and passionate.'

J. A. CROOKS

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(Jointly sponsored by City of Dublin Vocational Education Committee; National Department of Education, Ireland; and Trinity College, University of Dublin.)

Editor, **Compass**, Journal of the Curriculum Studies Association of Ireland.

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The New Era is the quarterly journal of the World Education Fellowship, an international association with sections and representatives in more than twenty countries.

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation. It is open to educators, members of associated professions, and to all members of the public who have an interest in the education and well being of children. The Fellowship meets biannually in international conferences, publishes books and pamphlets, and through its national sections, participates in workshops, meetings and developmental projects.

The aims of the World Education Fellowship include:

- \*strengthening international relations and the development of the world community
- \*supporting co-operative and collaborative educational developments
- \*identifying changes needed in policy and practice to meet the varying individual educational needs of all children and young people

Membership of the Fellowship is through national sections (see inside back cover) and may include subscription to the journal. You may subscribe directly to the journal by sending a cheque for £5 (or equivalent) to:

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Mr J. Stephenson, Hon. Organising Secretary, ENEF, North East London Polytechnic, Holbrook Road, London E15 3EA. Phone (01) 590 7722, ext 3229.



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# Editorial

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The article by Peter van Stapele, who is playing a leading part in planning and organising the 1984 biennial conference of the World Education Fellowship, is the first of several we hope to publish on the conference theme of the arts and education. This subject has featured throughout the history of the Fellowship, in conferences, articles, workshops and meetings and has been taken up by numerous bodies. Louis Arnaud Reid's review deals with recent ideas about the arts in higher education. Yet the place of the arts in the curriculum of general education is still insecure and their distinctive, powerful and varied roles in human and social development are inadequately understood. Van Stapele and Reid declare a fundamental relationship between the processes of education and experience of the arts.

Simone Howells has written a reflective article on her experience both as a student at Paul Geheeb's famous Odenwald school in the early 1930s and as a visitor who returned to the school in 1982. The Odenwald school was rated by Adolph Ferriere in his register of *écoles nouvelles* as the foremost of Europe's progressive schools and it is particularly interesting that, despite the setbacks of the Nazi era, the school has continued and now flourishes again. Its place in the wider progressive education movement is discussed by William Connell in his **A History of Education in the Twentieth Century World** (reviewed by Peter Gordon in **The New Era** Vol. 63 No. 4, December 1982). We would welcome further articles appraising continuity and change in progressive education institutions and movements.

When the Fellowship held its Third International Conference in Heidelberg in 1925 a party visited the Odenwald school and reported enthusiastically in **The New Era** (Vol. 6 No. 21, January 1925).

The recent construction of a framework for inter-relating secondary schooling, the youth service and adult education in an English local education authority, Devon, is the subject of an article by Bill Taylor. Although the origins of the community school lie well in the past, in both the older industrialised and the newer developing countries there is a resurgence of interest in education's role in

community development, interpretation or rebuilding. The Devon experiment, which Taylor links with community development moves in selected African states, is a piece of cautious reformism with possibly far-reaching implications for the curriculum, pupil-adult relations and the integration of several public services now contributing to education for youth and adults.

In this issue, we profile Edmond Holmes, one of the pioneers of the New Education Fellowship and, in England, a powerful force for the spread of enlightened and humane practices and ideas in primary education. As Peter Gordon demonstrates in his Profile, Holmes for long occupied a key position as a senior member of His Majesty's Inspectorate. Only in later life, however, did Holmes publish freely and start to have an impact nationally and internationally.

Continuing our efforts to present themes of crucial importance from Unesco's educational work, we have a selection of recent statements and programme plans on the world-wide problem of illiteracy. This problem is not unique to the poorest and least educated countries. There are clear signs of an increase in illiteracy in the industrially advanced countries. Moreover, the radical philosophy of literacy education as a humanistic and a political force for personal and social liberation, popularized in the writings of Paulo Freire, challenges commonly held views about the general educational process in all societies.

We are pleased to welcome Dr Marion Brown, who returns to the journal as an Associate Editor. Marion is the WEF corresponding member of the U.N., New York, and a leading figure in the U.S. Section of the Fellowship.

## Editorial Communications

Typescript articles (1500–3000 words, 2 copies) and contributions to discussion (letters and short statements) should be addressed to Malcolm Skilbeck, Department of Curriculum Studies, University of London Institute of Education, Bedford Way, London WC1H 0AL, UK. Phone (01) 636 1500.



# The development of the Odenwald School in the light of changes in progressive education

Simone Howells

The Odenwaldschule is a co-education boarding school established by Paulus Geheeb in 1910. The author attended the school during the beginning of the Nazi period and returned for a brief visit fifty years later. Changes in the school are discussed in the light of educational philosophy and some literature on progressive schools in Germany is cited.

In the early years of this century, Paulus Geheeb, a graduate in Science, Philosophy and Theology, conceived his principles of education as co-education, democracy and responsibility<sup>1</sup>. After an abortive attempt to join forces with another pioneer who had already started a school, Geheeb set out to found his own school. He was married to a Froebel-trained teacher whose father was ready to finance the venture. A site was acquired which was in the country but within reach of a city. Sanction was also needed from the State Education Authority.

In 1910 the Odenwald school was begun at the head of a small valley near Darmstadt and Heidelberg. The local village gave the school its nickname, OSO (Odenwaldschule, Oberhambach). The school houses were built in the Swiss chalet style, three or four storeys high, and were named for the German writers Goethe, Herder, Fichte, Schiller, Humboldt, with Platon (Plato) for the staff and Pestalozzi for the kindergarten. In 1932, when I joined the school, there were ten buildings — workshops, wash-house and hall having been added. Each residential house had one or two rooms for staff and several double or single rooms for pupils (Kameraden). There were classrooms on the ground floor and shower rooms in the basement. The complement of pupils was then about 180 (two-thirds of them boys), with about 30 staff, who were called co-workers (Mitarbeiter).

From the school's inception a family system of organisation had existed, each teaching staff mem-

ber having a 'family' of about ten pupils — boys and girls from 10 to 19, for whom he or she was responsible. Group affiliation was stressed by Geheeb — the family group being seen as elemental and as the easiest to establish. In 1930 a change was made in order better to develop Geheeb's third principle — responsibility. The five residential houses became units, each unit having five Wardens (Warte) chosen from the older pupils, each responsible for a different area of work in his or her house. The total of twenty-five wardens met together with Geheeb once a week.

First there was the cleaning warden responsible for organising the daily half hour of bedmaking and tidying up between first and second lessons, and for the Friday afternoon big cleaning. Then there was the finance warden, who doled out pocket money and stamps and mail. The third was the hygiene warden who brought meals to the sick and helped the school nurse. Fourth was the studies warden who helped pupils plan their courses and timetables. Last, and most responsible, was the permissions warden who made decisions about requests to depart from rules or customs in any way. (I remember one pupil trying to go over the warden's head to get permission from Geheeb to go home early and miss the big clean up at the end of term. Geheeb said yes, but the warden's refusal held.)

The curriculum in the early thirties was controlled at the top by the Abitur examination taken in about a dozen subjects at 18 or 19 as entrance to the university. In the lower school, groups of pupils stayed more or less together for basic subjects with different groupings for options. Individual needs such as those of non-German speakers were dealt with separately.

There were the same three one-hour long courses each morning for four weeks. I found this system most stimulating: there was opportunity for in-depth study, continuity was ensured, and the



impetus was sustained over the whole unit of work.

After lunch there was a quiet hour for all, then optional subjects. Each of us, however, had to do four hours a week 'work for the school'. The Odenwald school was poor. Food was sufficient but very plain — with butter only on Sundays. We did our own cleaning. The woodwork and metalwork students did most of the repairs. 'Work for the school' usually meant the vegetable garden or the wash-house — where there was little mechanical equipment in those days. We worked in groups and for the most part quite enjoyed our labour. Poverty meant also a lack of school transport; we walked the three miles to the nearest market town — to swim or to shop. Home-made entertainment was drama and music — the latter trios and quartets of strings from staff and pupils and sometimes visiting parents.

Co-education, Geheeb's first principle, was to lay the foundations for relationships between men and women — to make boys more gentle and girls more robust<sup>2</sup>. It obtained in all our activities except in the sleeping arrangements, the shower rooms and at our early morning 'air bath'. This consisted of exercises in the nude in enclosed yards open to the air. These took place every day all the year round — punishment for not getting up was drying-up duty after lunch. In work, study or play boys and girls learned to live alongside each other and also to co-operate in small groups.

These school routines show Geheeb's ideas in practice. There was, however, no lack of precept. Though he took no classes, Geheeb worked with individuals or groups in discussions, in guiding reading, and in assisting the intellectual development of the older pupils. The giving of responsibility was very much a part of his method of education. (For one walking tour period a somewhat meagre group had nominated to go with a rather shy female teacher. Geheeb called in two of his older wardens and asked if they would join the group. Yes, if they could take their girl friends, they said. Through the presentation of a problem and a shared responsibility a solution was found to the social group membership.) Geheeb's wife (Tante Edith to us) carried the burden of the domestic organisation of the school, but he wrote to parents about our progress, could be found feeding his deer and birds, and was always in the

dining room at lunch time. We stood while he read to us — usually a sentence or two from German writers, from Tolstoi or from the Bible, then we ate our soup in silence and thought about it. When the bell tinkled we could talk. The saying I remember best is **Werde wer du bist** (become what you are) from Goethe.

There are many photos of Geheeb — his tall figure with white hair and beard, dressed in a knickerbocker suit in natural shantung or linen and sandals, was very distinctive; usually he had children round him. Among many famous visitors was Rabindrinath Tagore; the two old men with their long beards made a striking picture.

On Sunday evenings we all met in the hall. Attendance was expected. Sometimes there was music; sometimes Geheeb read us stories. The hall was also the place for the school community meetings (Schulgemeinde) where anyone could speak and where questions of policy and changes to routines were thrashed out.

But the real influence on the life of the school came through the weekly wardens' meetings; through these Geheeb passed on his ideas and learned in turn what was going on in the school.

All the staff were German except those who taught English and French. English teachers were often visitors, such as Americans come to Europe for a sabbatical and leaving their children in the school. In fact there were always some foreigners; Adolphe Ferrière, the Swiss educationalist, whose collected letters from Geheeb were to give us so much insight into the breakup of the school in the Nazi period, had a son there. In 1932 there were fifteen Dutch pupils, about a dozen Americans, two English and one French.

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In January 1933 Hitler became Chancellor of Germany. In March there was a raid on the school. We came out of classes to find the whole area surrounded by SA soldiers with fixed bayonets. The officers sent everyone over sixteen into the hall. The rest of us looked after the little ones. Our rooms were then thoroughly searched. A large pile of confiscated literature was collected and burned in front of the main building. Banned literature meant anything on the now prohibited political parties, on Russia, on Communism, on nature movements, pacifism, international organisations and certain religious sects.



The Nazis mishandled two Jewish teachers and took one away. They sent us two Nazi teachers instead. We soon got used to being careful what we said. We only criticised the régime behind closed doors, or standing in the middle of the sports field.

Girls and boys were moved into separate houses. (A fellow pupil tells me that she can remember the boys' houses becoming noisier and rougher and the girls' houses becoming 'gossip shops'.) Boys no longer needed to work in the wash-house or kitchen; the younger boys were given Hitler Youth games which included throwing dummy hand grenades in the woods—which, of course, they enjoyed. There was also a prescribed history course for the older pupils 'to show how Communism had ruined Germany'.

During the rest of 1933 Geheeb began secret negotiations with friends outside Germany, first of all to have all the foreign students withdrawn so that the school would cease to be financially viable, and then to find a country of asylum where he could take his school. In 1934 he moved to Switzerland with a handful of pupils, leaving behind two teachers with those children whose parents did not want them to leave. After a very difficult time with refugee children during the war he started another school, l'Ecole d'humanité, in Switzerland. Geheeb only returned to the Odenwald school for his eightieth birthday celebrations in 1960. He died soon afterwards.

The old school limped through the war years (records are few). After the war, with the help of the American occupation forces, the school was revived under the headship of Minna Specht. Finally it returned to full stature under Walter Schäfer, who not only inspired teachers and pupils but expanded the school, reorganised the curriculum in line with modern practice, and considerably added to its literature. He also made a collection of Geheeb's letters and published monographs on the school's history and on the history of progressive schools in Germany. His last publication includes a contribution from the present head, Gerold Becker, who was then on the staff.

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I must now include a personal note to explain the background of my following professional comments. Though my attendance at this famous school was cut short by the Nazi period, it never-

theless made a lasting impression on my educational philosophy. Education for responsibility has remained a guiding principle.

I finished my schooling at Dartington Hall school, took a three year Froebel teacher's training and after teaching in state and private schools and bringing up a family took an education degree and finished up lecturing at a teachers' college in Australia.

In the middle thirties the personnel of the progressive schools in England knew each other, pupils and staff tended to move from one school to another. This group included Dartington, Bedales, Frensham Heights, St Christopher's and Summerhill; Beatrice Ensor and Wyatt Rawson still featured in the **New Education Fellowship**.

Moving from the financially poor but spiritually rich atmosphere of the Odenwald school to the very affluent milieu of Dartington Hall was, for me, a small culture shock. In 1934 the eldest pupils in Dartington were only sixteen; children were encouraged to take responsibility for themselves, but not for others. I missed the leadership of the older pupils. In retrospect I saw social advantage in the group co-operation forced on us through our poverty; the balance of physical and mental work in the timetable appeared as an educational asset. In Dartington we were waited on, our rooms were cleaned and our meals served. [Editor's note: see Dick Selleck's review of Michael Young's *The Elmhursts of Dartington*, *The New Era* Vol. 63, 4, December 1982.]

In March 1983 I returned to the Odenwald school for one week, as a guest. I was quite free to visit classes and talk to pupils and staff. The collection of publications about the school and about Geheeb was put at my disposal.

The school has now about 250 pupils (still about two-thirds boys) and over a hundred adults. There are twenty-three houses; residences, classrooms, workshops, labs, an office, dining room and gymnasium have been added. The old dining room is now an excellent library. Some teachers and parents have built houses in the vicinity. The family system is now in operation, each resident member of staff and some wives of staff have a 'family' of pupils with rooms in the same house. Some 'families' hold regular meetings but the general availability of the family head seems a more important factor. The present principal has a



political parties since 1918 in some detail. Dis-  
'family'. Each 'family' now sits at its own table in  
the dining room.

Neither the old hall nor the new gymnasium can  
hold the whole school, seated. The school 'Parlia-  
ment' consists of elected representatives who meet  
under their own chairmanship in the staff room.  
Final year students also attend the daily half hour  
staff meetings when check is made on the progress  
and problems of pupils; individual staff contribute  
information and others offer solutions to the prob-  
lems brought up.

The relationship which develops between pupil  
and adult is a very important feature of any school,  
but the trust and ease I saw between pupils and  
staff appeared even better than in my day. We  
still called the staff Mr or Mrs though we used  
the second person singular. Now all use christian  
names, with respect and with affection.

In 1983 school life is much more comfortable,  
informality is greater, and the tendency to let  
pupils do their own thing in their own time, and  
to deal with any rule infringements on an indi-  
vidual basis and in consultation with the infringer  
was even more marked; staff really seemed to  
know what was going on and 'family' heads were  
confident of knowing when a 'parental' word was  
necessary. Checks on progress, attendance and  
social behaviour seemed to be more careful —  
though of course with larger numbers of pupils  
more structure was no doubt necessary.



All these differences between 1933 and 1983 are  
only those of degree; the unit organisation, the  
provision for representation and for continuous  
dialogue was still there. Political consciousness was  
high in German youth even before the Nazis —  
that is, compared to that of English youth. That  
older pupils were then involved with political  
movements, causes and ideas, was apparent from  
the volume of confiscated literature. Modern  
methods of curriculum organisation have made all  
teaching more systematised; now, under the heading  
of Politics, older pupils learn of the rise of German  
cussions of moral questions such as in-vitro fertil-  
isation, cloning, and the influence of inheritance  
and environment arise in the Pedagogy/psychology  
course and even in literature. Open minds are  
expected and debate is encouraged.

Today, new technology has affected teaching

method in all subjects; I found it interesting, how-  
ever, that the school had had language laboratories  
in 1960 and had now discontinued them. The big  
change in the range of curriculum is in the area of  
technical education; though all pupils get some  
metal work and woodwork, excellent workshops  
and teachers now make it possible for examin-  
ations to be taken to second year apprenticeship  
level. Other technical subjects are available as  
options without external examinations. The school  
is now therefore a comprehensive one, some pupils  
even following their technical exams while work-  
ing for the Abitur as well.

The curriculum has not only been made comp-  
rehensive and systemised but individualised as well;  
experience of in-depth study is built into the last  
three years of schooling. Themes are chosen each  
term in two areas by each pupil for more extensive  
study and are written up. Over the three years  
themes may not be more than two from any one  
subject and must come from both Sciences and  
Humanities. Here are examples of themes chosen  
by the final year pupils:

(a boy) Biology — Bees

Pedagogy/psychology — The development  
of a questionnaire for young people.

(a girl) English — The Italians in New York

Pedagogy/psychology — The development  
of a child according to Montessori method.

(a boy) Maths — Matrix calculations

History — History writing as a historical  
problem; two biographies of Bismarck on  
his conduct of the German War of 1866.

(a girl) Biology — Tilapia as a food

Pedagogy/psychology — anxiety.

Curriculum for the 7th to 9th classes is set out  
in detail — thus History will include causal work  
and interpretation, Geography will include  
meteorology, Human Biology include genetics, etc.

The timetable today has continuous courses for  
about ten weeks, with time at the end for sampling  
future courses for the next period. Basic subjects  
get three or four hours a week on the whole, with  
options being given more intense blocks of time.  
This is seen as important for motivation.



Adolphe Ferrière started the international  
Bureau des écoles nouvelles in Geneva in 1899.  
Schools were registered and visited. Eventually a  
system of thirty points was used for assessment:



ten for physical features, ten for intellectual, and ten for moral and religious education 'in the highest sense of these terms'<sup>3</sup>. The Odenwald school was the only one ever to score thirty points.

In a publication from the Study Group of Independent Schools<sup>4</sup> I found the characteristics of the Landerziehungsheime (literally country education homes), which epitomise those characteristics I have been describing in practice. I translate.

1. The general replacement of the teaching function of the teachers by one of considering themselves as both teachers and educators, which brings them into an almost continuous 'dialogue' with their pupils.
2. An unusually strong identification of the teacher with his profession, even so far as to result in a cutting off from the outside world and other people, which can become a problem in these schools.
3. A readiness to individualise the education programme and to look for individual solutions to the problems of individual children.
4. Patience and the ability to wait; in case of failure to experiment further.
5. A tendency at least until the fifties to develop individual styles, customs and traditions in each school.
6. A serious acceptance of the child as a partner in dialogue, this being expressed in school parliaments and other democratic procedures for representation that some of these schools have.

The Study Group goes on to comment that these Landerziehungsheime are not schools and homes alongside each other but school and home interwoven, becoming a unity; the school community no longer an 'island' but both in the world and of it.

Shared decision making, they go on to say, must be public, the emphasis being put on the consultation process rather than on the vote taken. Those most affected by the decision should be part of it, and advice from experts should be available where needed. These democratic procedures, they add, are however only possible where the school has autonomy.

In a 1971 publication in which the Odenwald school is being used as an example<sup>5</sup>, Schäfer (then principal of the school) argues for a greater involvement of the pupils in the problems of the

world. Individual freedom, he says, is all very well, but individuals have no power in society; only by organising with others can power for change be effective. The school must face the problems of the day and must see that pupils are informed about them and involved in them. His principles are emancipation, democratic life, interdependence of the world and a grasp of present existence in order to change it. This, he says, will bring a necessary balance between the individual and society, between inner and outer aspects of life. Pupils, says Schäfer, must learn the processes of and the conditions for change... the teacher guiding and the pupils participating.

Becker (the present principal) takes the question of involvement even further. The greatest task, he says, is to create active minority groups... there is no progress in politics or religious movements without them. He calls this the spirit of constructive non-conformism. In the thirties Geheeb wrote to his friend, Ferrière<sup>6</sup>:

'Have you ever considered the development of educational ideas from the point of view that individualism and social responsibility, as opposite "poles" of an ellipse, are the leitmotifs that govern all human and cultural development, standing in more or less strong rivalry, while neither can do without the other' (author's translation).

Geheeb saw the issues as philosophical and sought to make life in the school become the teacher of where the balance between the individual and society lay. While the school remained an 'island', somewhat separated from the world, the process could go on at its own pace.

Kristin Schenk said of Geheeb in 1960<sup>7</sup> (I translate):

'Geheeb is like Pestalozzi, the prototype of the maternal educator who goes to the child and lets it unfold its own individuality. So Geheeb, in spite of his idealism, remains always in a kind of warm relationship to praxis.'

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### Summary and conclusions

1. While it is obvious that changes in technology, in the subculture of the adolescent, and in the importance of political movements, have affected all schools everywhere, there remain some constants in education and in the life of this school in particular.
2. In spite of increased affluence, the availability



of transport and changes in the curriculum, the school's geographical position at the end of the road up a valley still protects the inmates from too many **chance** influences. The 'island' principle chosen in the past by many boarding schools still operates to some extent today.

3. The link with the state system through regular consultation, and now through the placement of student-teachers, ensures recognition both of the school's independent status and its adherence to state standards. To the Abitur examination for university entrance are now added the technical exams. The comprehensive character of secondary schooling is in line with the present state system. (Though I understand that there are now some state moves to return to the gymnasium or grammar school type structure of the past — a move which would now be resisted by this school.)
4. To small classes, group work, subject options, and some choice of both method and time commitment to subjects which were always offered, are now added more rigorous curriculum planning and evaluation and the requirement for greater individual and in-depth study.
5. The curriculum is also somewhat differently planned. Though greater informality in class is not always an asset, discussion appears to be open and fearless. The principle of providing background information on all controversial issues appears to be favoured. Written work, particularly using reference books but in an examination setting, is regularly required.
6. A social structure based on houses and on staff members at the head of 'family' groups has now been tightened by the 'family' dining table. There is also the opportunity for senior pupils to take on 'families' of one or two younger pupils if their requests to do so are approved. The relation between staff and pupils is one of trust and friendship.
7. Since there are now virtually no foreign students, the previous international atmosphere has been lost. All fifteen year olds now spend one school term in an English-speaking school.
8. The present lack of walking tour groups seems a loss of social experience as well as exercise and enjoyment of the countryside. There is plenty of sport for those who want it and a good gymnasium now, but no one walks for

pleasure any more. Lifts to the town and school bus trips are in regular use.

9. Personally, I found the absence of a common spiritual experience, such as the music and readings I remembered, to be a loss of opportunity to involve pupils emotionally and philosophically. Students have their own radios and little music is made. There is no general school meeting except dining hall announcements.

'Were there, in your day,' two older students asked me, 'any pupils who asked what was it all for, where they were going, and whether what they were learning at school would be any use to them when they left?'. Of course there were. In that way youth has not changed. Some pupils had already found answers to these questions in religion, in politics or in their planned careers; others had not.

This school tries to give its pupils guidance, using psychological, sociological or political paths to the answers. Perhaps the philosophical paths — the long-term directions in life — are insufficiently indicated.

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**Simone Howells** retired recently from the staff of the School of Education, Canberra College of Advanced Education (Australia), where she specialised in Early Childhood Education.

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# Education and Arts

Peter van Stapele

## 1. Education

Education for International Understanding and Peace

Peace Education

Global Education

International Education

Political Education

Intercultural Education

Multicultural Education

Development Education

Social Education

Anti-Sexist Education

Environment Education

Education for a Just Social and Economic Order.

If we speak about education proper, such terms are overlapping and perhaps redundant. But what is proper education? Let us consider first what the dictionary has to say. The **Oxford Advanced Learner's Dictionary of Current English** says: **Education** is systematic training and instruction (esp of the young, in school, in college, etc.). According to the **Dictionary**, education is also 'knowledge and abilities, development of character and mental powers, resulting from such training'.

The **Dictionary** does not, of course, deal with questions concerning the sources, contexts, objectives and results, methods and codes of education. It is in answering such questions that diversity and fragmentation start, because we cannot answer them without the use of our paradigms, our patterns 'of description and explanation within which theories come into being but which cannot be confirmed, amended or contradicted themselves by any other theory' (Parret, p7, author's translation).

This is true not only with respect to foundations and codes of theory, especially in human sciences, but also — and this seems to me even more important — with respect to common thinking of people in daily life.

In conversations with pupils from Lower Technical Schools and Schools for Home Economics in the Netherlands, it became clear to me that many of them have the feeling that they are stuck, looking to their schools as 'special schools', schools

for stupid children, education felt as a drop out race; the quick ones easily get to the finish, the slow ones drop out, already in prep schools.

We are speaking here about paradigms which are deeply **felt** by the people concerned, and which are rooted in their experience and ideology; for example, that there always have to be people who are superior to others, because it's always been like that, and then, naturally, there always will be people who are inferior, and there is a race going on to find out to which group you belong.

In an account by two Dutch educationalists who work on the development of project-education (Bernstein's integrated code of curriculum) in the secondary school system, we discover that the problems and the difficulties they meet in their work are quite regular. The things pupils and teachers alike cannot do, do not dare to do, repeatedly do wrong, find difficult to do, do not understand, etc., can be carried back to three fundamental barriers:

- the inability to think in terms of change
- the inability to recognize ambivalences
- not having the courage to rely on one's own power (Jansen & Van Kammen).

According to Bernstein, the key concept of European educational code is discipline, which means 'learning to work **within** a received frame ... in particular, **learning** what questions can be put at any particular time. Because of the hierarchical ordering of the knowledge in **time**, certain questions raised may not enter into a particular frame. This is soon learned by both teachers and pupils. Discipline then means a given selection, organization, pacing and timing of knowledge realized in the pedagogical frame' (Bernstein, p98).

Only a few people break through the barriers and, as Bernstein formulates it, '**experience** in their bones the notion that knowledge is permeable, that its orderings are provisional, that the dialectic of knowledge is closure and openness. For the many, socialization into knowledge is socialization into order, the existing order, into the experience that



the world's educational knowledge is impermeable' (Bernstein, pp 97-8).

The word **education** is a sign that has no meaning outside human interaction. If we do not interpret the word, it is not a sign. As soon as we begin to think and/or speak about education, the word becomes an ideological sign. If, therefore, we do not account for the ideological content of the sign, our ideology remains implicit.

We cannot formulate what education is, and we cannot prove what education must be. We can examine what education is in practice, and we may reach agreement on what we think that education must be, and compare the outcomes of our research with such an agreement, as a basis for action in our practice or policy.

It is my opinion that we must speak about education proper, and that education which does not imply international understanding and peace, etc., is not education at all, but merely training and instruction. I hold nothing against training and instruction, but I want to speak about education.

I do not agree with Richardson that at present 'our conceptualisation follows from our organisation, to a large extent', that 'we see development and peace and the multicultural society and politics and personal life as separate from each other because they are funded separately and organised separately' (Richardson, p9).

The question is, who is **we**? Why does such a 'crazy fragmentation' exist? Why are the chances of reorganizing around 'reconceptualisation', in England and also in my country, surely nil? I think this is because teachers, students/pupils and their parents have no fundamental say in such matters. And this, in my opinion, is mainly what education is about: not accepting existing situations that are unjust, but learning how to change them. In other words: learning that every existing order is made by people, and is, therefore, provisional, so that every existing order can be changed, and learning how this can be done if we think it necessary.

If we are honest people, we know what is wrong in our societies and in the world, and why this is so. We know that we must change existing structures we live and work in, on the local, national and international levels. We know that we cannot accept structures in which people are the objects of other people. And if we do not accept this, we know that we must work in our own situations to

change them into structures in which people can be related as subjects to each other, and from where we can give support to people who act in the same way in their situations, local, national and international. We know that if we do not act in this way, the human race will not survive, at least not in a human way.

I do not plead for using education as a means of changing society, but in education people can learn to become subjects of their situation. Education cannot be neutral, and if we want to develop a society free from oppression and exploitation of human beings by other human beings, then the methods of education we develop and apply must be based upon our commitment to the abolition of privilege and élitest forms of leadership; they must be designed, then, to stimulate dialogue and a mutual learning process rather than a one-way teacher-student/pupil relationship. Education, in other words, must be a function in the liberation process of ourselves and of the people we live and work with.

It is my conviction, based upon experience, that if we, teachers and pupils/students alike, learn to conquer situations of domination, oppression and negative forms of dependence, we will never accept such situations again, that we always will fight such situations in other contexts, and understand and will be actively united with other people who act the same way, regardless of sex, nation, race or culture.

## 2. Arts

Last year, trying to find a method to describe lessons, I studied Darcy Lange's video studies of teaching in English schools. The studies were made of different branches, in comprehensive and in public schools. To investigate teaching as work, I played some of the tapes repeatedly, observing the use of different sign systems by teachers and students/pupils, notating systematically which means were used in which way, and the possible contents and functions of the signs in use. Then I analyzed the form of the material (vehicles, manifesta) of which the lessons were constructed, with the emphasis on texts and kinesics.

Man as a whole human being has the possibility of using numerous codes or ways of expressing and communicating experience: textual, prosodic, paraverbal, tactical, gestical, proxemical, mimical,



fashion, architectural, electrical, electronic, musical (including sounds), olfactive, gustative, and thermal. In their possibilities of using signs and sign systems people are the most unique and the richest creatures on earth.

But in our practice most of us teachers restrict ourselves, and above all restrict our pupils and students in this respect, to such an extent, that I dare to say that much of educational methods, that is the ways of education, are oppressive in themselves, on the level of the use of signs.

Such was, at least, one of the outcomes of my analysis, also of my own practice: most of us, teachers, are skilled users of textual, prosodic and paraverbal means; tactical means are seldom used, and gestical and mimical means are restricted. The performance of the teacher seems to be dominantly verbal and paraverbal, the performance of the pupils/students in many cases non-verbal, and restricted, and in some cases very restricted.

If this is the main code of the use of signs in most educational situations — and I am only speaking here of one of the principles that underlie the transmission of knowledge (pedagogy) — education is, at least, not a factor in the liberation process of ourselves and of our pupils/students. If liberation is our paradigm, teachers and pupils/students alike must unlearn the code at hand, and learn to develop a dialectical code in its place. **Dialectical code** means that all people involved in learning processes learn the use of all possible sign systems within the educational context, in a situation of dialogue with the inner and the outer worlds. This is a complex point which needs fuller treatment than I am able to give it here. But there are avenues to explore, of which education through the arts is a promising one.

The arts have a **necessary** function in education as a whole. It is my opinion that there is a direct relation between the fact that many pupils/students are not competent users of different sign systems in educational situations and the fact that the arts do not play a fundamental role in most curricula.

By arts I mean: all the performing arts, music, sculpture, literature, painting, architecture, and the like. It is only through the arts, I think, that people can learn to create realities different from their own. As Rex Andrews wrote with respect of literature: 'The right use of literature in education can, I believe, help to develop in the coming

generation a sane outlook on life; provide a relatively safe means for the release of natural aggression; nurture a sympathetic understanding of those whose circumstances are different from their own and instil a determination to look for positive rather than negative solutions to mankind's problems' (Andrews, p99).

Practice and research in the field of the performing arts have convinced me that theatre is a very powerful force, not only in the hands of the creators of theatre, but also in the hands of competent perceivers of theatre. I have learned that theatre for them has a fundamental function in their learning processes, because the creation of and the delight in works of art are a value of living, that is of thinking, feeling and doing; the experience of enjoyment of being able to make and to understand.

The alienation of people from the arts (and from artists) may destroy the main possibilities we have to learn to create and understand realities different from our own; explore our own reality and the realities of other people; communicate with each other, and with people who speak different 'languages'; understand our own culture and break through barriers of it; express ourselves and form our spirits and minds and understand the expressions of others.

To develop proper education, we must cultivate the arts as education, which differs fundamentally from the use of forms of arts in situations of training and instruction, with the direct aim of rehearsal and/or preparation for acts in reality (which can also be a powerful device) when it leads to the rejection of cultivating the arts as education. The arts as education provide a powerful possibility of penetrating existing realities, and creating new ones: to learn to work and learn within different (also self-developed) contexts, learning the formulation of **new** questions, the creation of new realities, in relation to other symbolic arrangements of society. As long as we do not restrict education to systematic training and instruction in insulated educational institutions, I think that cultivating the arts as education can enable us to develop situations of better education. This is a matter of choice. But I also think that if we do not make such a choice, also in other contexts (family, work, community, etc), we will not survive, at least not in a human way.



What is the way of human beings?

I do not know for sure. I want to be free, and I want all human beings to be free. That is, not only free from hunger, poverty and violence, but free to participate in making the situations we live and work in, free to be subjects of our own history, present and future; free to create our own worlds.

This means that there cannot be the 'thing' absolute freedom. This is already physically impossible. Our minds may fly, and some of our ideas may even fly cheaply, but our bodies are here and now. So, we must work and cannot be absolutely independent from each other. Here we find the ground of the dialectic of freedom, which is not a product, but a process, in and for which we must work and struggle. We must learn to be dependent on each other, without accepting acts of domination and oppression, from others, but also from ourselves, in everyday practice.

We will never in practice, however, quite reach such a situation. As long as we live the dialectic of freedom exists, in ourselves and in our relationships with others; the seeds of domination and oppression are in the very heart of freedom, in human relations.

This is what I have learned in practice, being in turn optimistic and pessimistic about human nature: learning that sometimes we can reach harmony and consensus, and sometimes we must run into conflict; choosing non-violence, and knowing that violence cannot always be avoided; fighting domination and oppression and experiencing myself as an oppressor and dominator.

This is, I think, the experience we need, in order to learn from it, and to feel the need to develop and try to obtain better possibilities and tools than we have now, in order to obtain our objectives. The main thing is that we must learn to make the tools with which we can create our own realities. Discussion, analysis, practice and interchange of experience in education through the arts can provide some of these tools and insights into their use. We hope that the 1984 World Education Fellowship Conference, to be hosted by the Dutch Section, will provide a rich opportunity for fresh thinking and enlivened practice.

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# Community Education in a Rural Setting

Bill Taylor

Devon is one of England's largest counties, far from London, sparsely populated and enjoying a leisurely pace of life. Its Education Committee's policy is to make its various educational facilities available to all its inhabitants, on isolated farms as well as in larger towns. Within the national guidelines of the 1944 Education Act, the Education Committee has been gently innovative by nurturing a unique blend of various branches of its educational services in order to better respond to the county's demography and political preferences. Its Youth Service has long been encouraged to stretch out into the streets beyond the club's buildings, its Adult Education has adapted to a changing clientele, its comprehensive schools are increasingly used by people of all ages. The 1944 Act gives Local Education Authorities freedom to determine the precise shape of these three branches; in Devon the first two are now fully integrated and work closely with the third, particularly in the rural areas.

Late in 1982 the Adult and Youth sections amalgamated to form a unified Community Education service. This boosted the well-established policy of encouraging comprehensive secondary schools to reorganise the Community Colleges, the first of which was opened at South Molton in 1952. But not all the secondary schools have yet reformed along those lines and there remains resistance in conurbations such as Exeter where free-standing Community Centres, Youth Clubs, Adult Education venues exist. Each Community College has developed its own identity, but collectively they demonstrate a belief in the feasibility and desirability of a community-oriented school-centred service.

Community is taken to mean much more than a neighbourhood of coexisting individuals. It is an interactive interdependent collection of people who share values and expectations. Community Education encourages the development of this dynamic community by preparing people with knowledge, contacts, experiences and dispositions to be integral parts of a well-knit society. School

subjects such as Community Studies and experiences for Community Service together with the general objectives of the Community Colleges and the new Community Education service are organised to facilitate the desired societal interaction. The county's policy expects all three strands to pull together.

Perhaps originating in Denmark in the 1860s<sup>1</sup>, versions of community education began to appear in England, first as developed in Cambridgeshire in the 1920s<sup>2</sup> and then Leicestershire in the late 1940s<sup>3</sup>. In each, the school was a lynch-pin and there is an obvious parallel with Devon's Community Colleges. But the significance of Devon's latest move is that it is less teacher and school based and more community worker and informal education/club based, though the structure encourages equality of participation among the three partners. Coventry's six community-centre-type comprehensives<sup>4</sup> are urban versions of Devon's colleges though the latter must serve villages in a sprawling hinterland around the largish towns where the colleges are sited.

While continuing to focus on its two principal educational parents, the new service is better organised to liaise with schools, arrange reciprocal co-operation and enrich the locality's formal and non-formal education. Schools have long been used for evening and weekend adult and further education classes, and day-school staff have participated with Workers' Educational Association, university extra-mural and local authority tutors in running these courses. This led to a dual use of buildings and materials, creating a coexisting pair of discrete programmes in which the day school pupils and the evening adult students never physically encountered each other though they formed opinions about each other on the incomplete evidence each left behind in the shared rooms. The new service has the bright prospect of tempering such divisiveness by imaginatively integrating the different staff and student categories. Day use of the colleges by adults could become more common as a result of the merger.



Devon's latest moves are in line with the recommendations for Scotland in the 1975 Alexander Report<sup>5</sup> but they are rather a long way from making Community Studies a major part of the comprehensive school's core curriculum as recently passionately advocated by Hargreaves<sup>6</sup> who urges their becoming a compulsory component in the first three forms, appealing to the child's emotions as well as intellect. A sense of community, an esprit de corps, should be fostered (a) within the school, (b) between the school and its catchment area, and (c) within the catchment area. Every pupil, irrespective of academic ability, is capable of acquiring the attitudes and skills necessary to become an active participant in the wider community. Fearing that a sense of community is fast disappearing from our nuclear family's urbanised contemporary world, Hargreaves sees the school as playing a vital role in rediscovering the caring qualities that may have been the hallmark of rural villages or inner city districts of yesteryears.

Little of this is novel. Thinking about the non-credibility of the inner-school for most of its customers, the American Sanchez<sup>7</sup> devised a curriculum that would have meaning to the children and their parents, one that centred on an ideological commitment to interdependent citizenship and generalised work skills, believing that a society of worker-citizens who respect and co-operate with each other will eradicate much of the all-too-common alienation and purposelessness found especially in the inner city. Sanchez's model for the community school's curriculum accords with the revolutionary model described by the OECD's Centre for Educational Research and Innovation (CERI)<sup>8</sup> as a school which is prepared to take initiatives in its neighbourhood in order to ameliorate local social and environmental conditions. Such socio-political intervention is unlikely to be acceptable to the more conservative elements in Devon's population and an evolutionary model better describes what is currently happening in the county, i.e. one which primarily offers its resources to enrich the neighbourhood's recreation. Devon's moves have been prompted more by practicalities than radical political ideology, but it would be a caricature to see all its Youth Work and Adult Education in this light. There is little evidence, however, of a desire by Community Education staff to 'conscientize' Devonians (to use

Freire's word<sup>9</sup>), i.e. to awaken their critical awareness about their living conditions. Sanchez's radicalism finds few Devonian supporters!

### **Community Studies — a cognitive opportunity**

This article is written on the assumption that it is desirable for every student to be given guidance and help to understand how society functions, what one's personal place is or can be in society, how power is distributed and used, what if anything can be done to improve the quality of a neighbourhood's life. As a cognitive subject, Community Studies can readily assemble an interesting list of appropriate topics though all too frequently their selection can be seen by some to be politically partisan. Recent attempts in Devon to include Peace Studies as a school subject were branded as Marxist infiltrations and school governors, parents and teachers are expressing misgivings about the relevance of multicultural education, often dismissing it as a low priority in a relatively solidly Saxon-Celtic part of the country. These misgivings beg questions about the geographical limits of a community: while some see these in parochial and village terms, only a few Devonians think of these in national or supranational proportions.

Of course information must be one ingredient in a balanced Community Studies course, but it should be recognised that the process by which pupils learn will itself be part of the lesson's content. Whoever is invited into the school from the outside community to take part in classroom work, how that person is used and what he/she represents all affect what pupils learn as a consequence. Out-of-school visits are similar in that their frequency, selection and visible relationship with the school's other activities are as important as the explicit specific learning planned to occur during the visit. The attitudes of the rest of the school to the 'subject' as expressed in remarks by teachers of other subjects and pupils who see it as a mickey-mouse activity are as important as are the views of its supporters in determining its status in the school. Indeed the success of a community-centred policy depends as much on the covert curriculum as on the publicly stated explicit curriculum.

Is the school itself seen by its staff and students as a community, each mutually respecting the other's contribution to the institution's ethos? Are decisions reached and implemented to the satis-



faction of the school's entire population? If not, will a cynicism be bred in the students when they are exhorted by their Community Studies teacher to go, for example, and visit the sick or the aged or work with voluntary social agencies or undertake extra-school ecological and conservation projects, all in the cause of 'community'? Will a mismatch between school practice and theory not reduce rather than increase school-leavers' commitment to sharing and caring? If only the slow-learning less-able non-examination pupils do Community Studies — a pattern all too common — does this imply that they are time-fillers and that the brighter students have more important considerations to bother about? These questions are asked because a study of Devon's secondary schools suggests that their implications have not been fully appreciated by teachers and governors, even in schools where the 'subject' is taught.

Only two Devonian comprehensives (incidentally, neither is a community college!) are known to the author to include well-established theoretical and academic Community Studies courses in their 4th and 5th year core curricula, and patronising overtones of community work are successfully avoided. Police and Social Workers are typical of the professional people who participate as community resources. The emphasis is on promoting the community, especially the local community, within the school. But, to secure parental and pupil support, each school has created appropriate Mode 3, that is, school based, Certificate of Secondary Education examinations in the subject.

#### **Community Service — an affective opportunity**

Much more common are schools that include community service activities as a part of the school's normal timetable. Special events such as Christmas parties for groups nominated by the pupils, fund-raising for local or international charities as integral parts of educational projects (e.g. Save The Children Fund/Oxfam in the context of Third World Studies), dramatic and choral productions to entertain the hospitalized, paying for and being involved in the training of guide dogs for the blind are typical of the activities that figure in these schools' community service programmes. From experience and physical contact the students discover that their feelings and attitudes as well as their thoughts determine their reaction

to the situations they find themselves in. The emphasis is on promoting the school and its scholars inside the community. While the Studies concentrate on acquiring knowledge, Service concentrates on developing values: each seeks to convince the student of the profound satisfaction and deep sense of purpose<sup>10</sup> to be found from such a community commitment.

Where the school is situated in a tightly-knit community (and many still do exist in rural Devon) that satisfaction is relatively easy to achieve since the school is often merely echoing the social and ethical mores and beliefs of the pupils' parents and their neighbours. The rural comprehensive schools are populated by pupils many of whom are bussed from a good number of outlying villages, an environment of interlocking and intersecting communities which generates loyalty to a hierarchy of identifiable communities.

#### **Community Education — an all-age opportunity**

But even in the geographical and social context just described, the conventionally organised secondary school is divisive when all the teenagers are cloistered in school during the day and a few adults are there during the evening. Such a school's buildings are in, without being part of, the community; they are a facility for, rather than an essential element in, the community. Despite the greater involvement of the community in the various committees that govern the schools and community colleges, one group of the plant's users remains relatively ignorant of other groups. The new Community Education structures in conjunction with the longer established Community Colleges have enormous potential for building bridges.

Adults will be more likely to be able to avail themselves of school-based resources during the day when they will rub shoulders with teenager students. An ever-swelling cohort of middle-aged unemployed people now vies with the traditional daytime Adult Education clients who used to be drawn from the retired or the middle-class mums for the attention of the new service. The new Community Education tutors are being encouraged to make contact with working-class people and arrange programmes that are geared to their expressed needs. The presence of these adults in the school during the day is viewed suspiciously by some teachers who predict inevitable deterior-



tion in both discipline and academic performance, though no Community College reports this as a major or other-than-transient issue.

Perhaps one spin-off from this new age mix on the school campus at the same time will be a diminishing of the general mistrust that some claim to exist between the generations. Community Education staff in Devon are hoping for more, for a two-way supportive interaction that will be mutually beneficial to both adults and adolescents. No Community College can claim to be truly community-oriented if it caters exclusively (or even primarily) for teenagers between 9.00am and 4.00pm.

No uniform model is prescribed by the county's Education Committee for the comprehensive-turned-community college whose individual governing bodies are responsible for programming resources to satisfy local community pressures and needs. The county is divided into various districts, each headed by a Community Education Officer, some of whom were formerly Adult Education Advisers, some Youth and Community Officers. All of them have had to adjust to the demands of the new organisation, parts of which may seduce them to return to the techniques and assumptions familiar to them in their former roles since there are many overlaps between those and the new ones. But the new role must be more than an amalgam of all the former separate roles: plus a new gestalt where the whole is greater than the sum of the parts is needed. District variations have evolved from different histories, the large conurbations of Plymouth, Torbay and Exeter being quite different from the wild vastness of Dartmoor and Exmoor and they in turn from the intervening lush pasturelands with their liberal peppering of hamlets. The extent of the interaction between institution and community depends partly for example on the school or centre's ability to timetable staff and customers and also on the availability of transport (a constant headache) to disperse individuals and groups over what are often considerable distances in order to undertake purposeful community activity.

There is a growing appreciation of the effectiveness of the learning (by adults as well as teenagers) that results from community placements, not just from information orally transmitted by ordinary citizens, not least the elderly who share much

when reminiscing or explaining their hobbies or occupational skills. Many Third World countries officially recognise the value to schools and students of the memories and reflections of the local inhabitants. In Nigeria, for example, schools are encouraged to complement their staffs and curricula by using community-located instructors for teaching local vernaculars (something which is increasingly being seen as important), local history, local crafts, local expressive arts, local customs in general<sup>11</sup>. This is in part a recognition of the fact that school-teachers seldom come from the same ethnic-cultural-language group as their pupils who can easily become estranged from their family's culture as a result of the school's instructional medium being one of Nigeria's three principal languages which is in fact as foreign to them as is English, which remains the instructional language of the senior classes<sup>12</sup>. This obliges some Nigerian children to be trilingual. The risk of alienation from their ethnic and local origins is high. The new policy of using local people as teachers has inevitably raised questions about professional dilution but it is an example of how local people can be used more in an attempt to reduce this alienation and foster school-neighbourhood sympathy and understanding.

In Tanzania, to take one other African country, President Nyerere's 1967 injunction that 'education must inculcate a sense of commitment to the whole community'<sup>13</sup> remains that nation's educational cornerstone. Each primary school is supposed to have its own shamba (farm) and co-operative store, retail its surplus produce in the local market, involve its pupils and teachers in both school and community democratically elected decision-making committees. Each of these offers opportunities for pupils, teachers and villagers to work together as equals. This theme is discussed in the Third World context by such writers as Houghton and Tregear<sup>14</sup> who stress the need for teachers to be community developers, and Sinclair and Lillis<sup>15</sup> who argue that only by educating children and adults in tandem can controlled community change occur. The Nairobi UNICEF conference report of 1980<sup>16</sup> is especially informative about East African experiments in community education for community development.

#### **The future?**

A greater willingness is needed by Devon's



teachers to appreciate the value of community resources — and to recognise that it is not only community leaders such as mayors, factory managers, big farmers, clergy, doctors, but also ordinary men and women who are potential teachers with skills, information and sensitivities to share with young students. Hopefully the organisation of Community Colleges and the supporting Community Education service will accelerate this recognition in Devon since together they are well placed for publicising the potential for respectable and respectful two-way teaching as well as two-way learning. Perhaps this new programme could learn from Third World experiences for many of the principles and objectives are not dissimilar, even though the economics and cultures are, and the political context usually is, radically different.

To help this new service to adjust to its new identity, more than structural change is necessary. Staff need to be developed, quickly and successfully. In-service re-training of ordinary teachers is required to bring about a near metamorphosis in the comprehensive school teachers especially since they can be key persons in the overall scheme. While continuing to be concerned primarily for teenagers and external examinations, they will have to cultivate new attitudes to the adult tutors and adult students and be less possessive about equipment and teaching space. The conflict that this is already engendering must be squeezed into an already overcrowded list of issues for examination in the in-service staff development programme.

In the past six months the Community Education service has arranged, at both county and district levels, a number of in-service residential courses to help its former Adult, Youth and Community tutors to modify their approaches in line with the new realignment and challenge. The result has been a remarkably successful transformation born from a conviction by the individuals involved to fit into a framework which, while having unity of purpose, has avoided conformity of action. Some individuals and districts have had to move further than others in order to work more in and with and for the community. Some former Youth Workers, for example, used to be club-building centred or involved largely as organisers of team games and competitive leagues while others were social work oriented, participating in the Intermediate Treat-

ment programme and encountering the 'un-attached' through outreach work on the streets. But Adult Education tutors, often formerly benignly paternalistic, have had further to go in order to make contact in the community with new categories of potential students and not in the foyers of their centres with the few who came in response to advertisements in local newspapers or radio stations.

Devon may never wish to resemble the high degree of community involvement practised in Tanzania, where many schoolteachers have to double up as adult tutors and be involved directly in village political life. Unlike Devon, Tanzania has a clear purpose, a publicly and oft repeated policy to educate its adult population to become more politically sophisticated<sup>17</sup>. Yet the spread of people and public services in Devon is almost as uneven as they are in the more extensive Tanzania and the new service is attempting to be more equitable and accessible to more people by redistributing its educational resources. Given the limitations in the training and numbers of the professionals who work for community development in Tanzania, Nyerere had reason to write in the late 1960s: 'In the longer term the school is probably the soundest bet for an investment in community regeneration'<sup>18</sup>. To some extent this will hold true for most nations for the foreseeable future. But as has already been pointed out, the school centred approach of Henry Morris has been overhauled in the latest Devonian moves where the school is only one partner in a new approach. By fusing the informal methods of the Youth Service with its traditional orientation on to social education, the nonformal methods of the Adult Education sector which centred on recreational needs and the formal methods of the secondary school which cannot ignore its responsibility as an exam-preparer, Devon's new Community Education service uses a broader approach than is possible in Tanzania.

Perhaps further guidance from the councillors who make policy as well as from the professional officers is necessary in order to advance to a next phase in the development. The first phase has predictably been concerned with structure, organisation and securing appropriate staffing. In some of the county's districts the mood is reflecting Midwinter's view that community education is 'futile



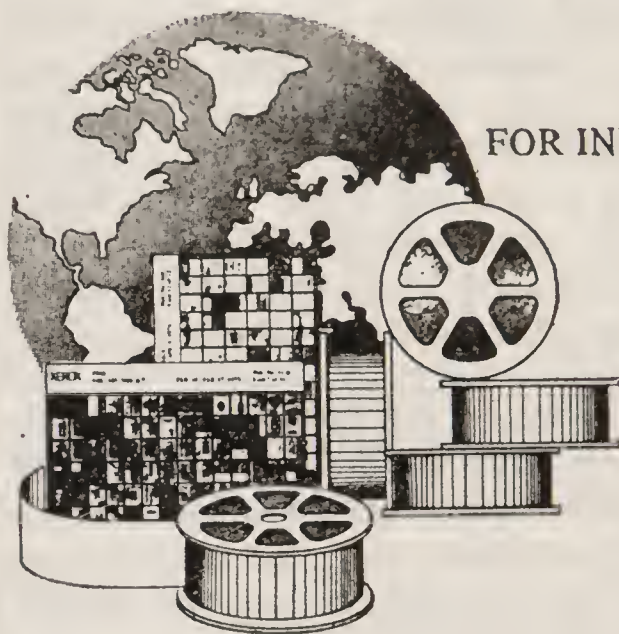
and wasteful outside a comprehensive policy of community development'<sup>19</sup> but in others this has unacceptable politically partisan overtones. The structural changes bode well for future change but the cautiousness that is so characteristic of life in this rural county will probably determine the nature and extent of the service's future objectives, ideology and methods — it certainly would seem to be the explanation for the present vagueness about the service's aims and parameters, a strength of course to some while being a weakness to others.

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# Profile: Edmond Holmes (1850-1936)

Peter Gordon

Edmond Holmes, one of the leading pioneers of British progressive education in the earlier part of this century, summed up his life in old age as follows:

Somewhere in these islands there is a churchyard which contains a nameless grave; and on the headstone of that grave are inscribed the words 'Here lies a great but repentant sinner'. When my life as a school inspector came to an end those words might well have been my epitaph. My life as a school inspector lasted nearly thirty-six years. During the first eighteen or twenty years I did as much mischief in the field of education as I possibly could. I spent the next ten or twelve years in realising, little by little, what mischief I had done. And I spent the last four or five years in making solemn vows of amendment and reparation—vows which, since my official death, I have been trying to keep.

It was inevitable that, given the educational system which existed during Holmes' times as one of Her Majesty's Inspectors of Schools, his own philosophy should have been a narrow one. Holmes was appointed in 1875, a time when 'payment by results' in elementary schools was universal. Inspectors examined individual children in each standard in each of the 3Rs and the teachers' salaries depended on the outcome. For their part, teachers saw their task as one of cramming their pupils full of facts, based on a prescribed syllabus. Such drilling left no space, except in a minority of schools, for children to think, believe and feel for themselves. What Holmes later saw as the system's crowning defect was that it deliberately repressed happiness in schools, the sense of well-being which comes from the encouragement of initiative, the spirit of adventure and a love of activity. Instead, children were made to compete with one another, and selfishness and fear replaced co-operation and the exploration of potential.

Even when 'payment by results' came to an end in the last decade of the nineteenth century, teachers continued to work in ways to which they had long been accustomed.

It was by a stroke of good fortune, shortly after his appointment as Chief Inspector of public

elementary schools in 1905, that he should visit a small village school in Sussex which was to revolutionise his own attitude to education.

The first thing that struck Holmes was that all the children were radiantly happy. There was an atmosphere of goodwill, sympathy and trust, and the children were not only allowed, but encouraged, to explore freely and naturally in many directions under the guidance and inspiration of their teacher. The curriculum was well-balanced, covering what Holmes called the three arterial instincts—the sympathetic, the aesthetic and the scientific, with their great sub-instincts—the literary and the dramatic, the artistic and the musical, the inquisitive and the constructive. Instead of being repressed, all were skilfully and successfully fostered. The headmistress of the school, whom he called his 'Egeria', employed the dramatic method in the treatment of history and geography as well as arithmetic. The pupils abridged and adapted Shakespeare's plays, providing music, dancing and costumes for their presentations. 'I have never been in a school', Holmes affirmed, 'in which the tone of what is beautiful in nature is so strong or so sincere as this'. The spirit of comradeship made for a perfect community. Competition among them was undreamed of. Prizes, punishments, places in class, orders of merit—all were unknown. The co-operative spirit had killed the competitive.

Holmes developed his educational thinking in an influential book, **What Is and What Might Be**, published in 1911 shortly after his retirement from the Inspectorate. It was unusual for a book on education to achieve widespread circulation at the time, but it was widely read in England, and was translated into several languages, notably Chinese and Japanese, and was welcomed in India.

The book emphasised the need for schools to replace mechanical obedience on the part of pupils by self-realisation. Holmes was in essence an idealist, and believed that there is a spirit of altruism in human nature. An important task for the teacher is to aid the natural processes of growth in the soul of the child. Obviously, good-



ness cannot and should not be 'taught'. Instead, schools were to be transformed by banishing those aspects which stood in the way of achieving such growth: examinations, competition, an instrumental view of the curriculum, and the external application of discipline rather than the encouragement of self-control.

Holmes's knowledge of Eastern philosophy and religion convinced him that attitudes in education had developed logically from the Western belief in an external transcendent God, who takes sides, judges, rewards, punishes, has favourites, is arbitrary and revengeful. He urged a return to the teachings of Christ and his attitudes to life, which are also found in other religions. The reform of education could not be achieved except through the reform of religion, morals, politics and social life.

Holmes drew inspiration for his vision of the ideal school from visits to Maria Montessori's schools in Rome. He was delighted with the system, which allowed infants to develop at their own pace in an atmosphere of freedom and with teachers sympathetic to their task. He was able to spread knowledge of the Dottorressa's work when he was commissioned by the Board of Education to produce a pamphlet, published as **The Montessorian System of Education** in 1912.

In order to provide a forum for educational progressives, Holmes arranged a conference under the auspices of the Montessorian Society in 1914 at East Runton, Norfolk. This proved to be highly successful and in the following year he was involved in the establishment of a broader organisation, the Conference on New Ideals in Education, later to be called the New Education Fellowship. He was one of the moving forces of the subsequent annual conferences, which he attended regularly until shortly before his death.

Holmes's contribution to the advancement of progressive education was an outstanding one. He was a prolific writer, publishing many books and articles on numerous aspects of education, philosophy and religion. (He was also, in his own right, a gifted poet.) It was perhaps unfortunate that his official life made it impossible for him, until nearly 60 years of age, to publicly contribute to the educational thinking of his time. He was not without critics, who saw in his writings an attack on established religion and the attitudes of elemen-

tary school teachers of the time. Others pointed to the dire consequences of fundamentally altering the existing relationships in schools, besides which, as one sceptic wrote, 'The wisest Department in the world cannot discover many Egerias in this generation'. Holmes accepted these criticisms and patiently answered them three years later in a book, **In Defence of What Might Be**.

Holmes's writings inspired many who followed him. They encouraged people such as A. S. Neill and Homer Lane to experiment with new types of schools; the importance of freedom was taken up by the Russells and McMunn; child development, as envisaged by Percy Nunn, and Susan Isaacs, has become widely recognised as a study in its own right; and subsequent official publications by the Board of Education — for example, the **Handbook of Suggestions** — acknowledged these changes in giving advice to teachers. As Richard Selleck, a historian of modern British primary education, has written: 'If a time has to be set for the beginning of progressivism in England, May 1911 when the ex-Chief Inspector published his attack on the conventional school is probably the best date'.

#### Suggested Further Readings

P. Gordon. 'The writings of Edmond Holmes: a re-assessment and bibliography'. **History of Education**, Vol. 12, No. 1, 1983.

E. G. A. Holmes. **In Quest of an Ideal**. Cobden-Sanderson, 1920 (Holmes's autobiography).

R. W. Macan. 'A Memorial of Edmond Holmes', **Conference on New Ideals in Education**, Report 1937.

R. J. W. Selleck. **English Primary Education and the Progressives, 1914-1939**, Routledge and Kegan Paul, 1972.

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Professor Peter Gordon is at the University of London Institute of Education. His books include **Philosophers as Educational Reformers** (1979) with John White and **Selection for Secondary Education** (1980).

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# International Literacy Day

## Editor's Introduction

September 8th marks the seventeenth celebration of International Literacy Day. Since its proclamation by the General Conference of Unesco in 1966, the ability to read and write has continued to be — in the words of Unesco's Director-General — a 'prerequisite for access to knowledge, giving promise of both individual fulfilment and greater participation in overall progress'.

While literacy is most commonly seen as initial mastery, there is now increasing emphasis given to 'post-literacy' work, and its relation to the life-long learning of individuals. Literacy is a problem for the developed world, as well as for the developing world. In the USA, for example, the recent report by the President's National Commission on Excellence claims that 13% of all 17-year-olds in the country are functionally illiterate.

Since its inception, Unesco has actively supported literacy work throughout its member countries, giving its major attention to reading and writing for both adults and children.

Below we present a series of extracts, from Unesco and other sources, which help map some issues confronting literacy efforts, and Unesco's literacy programmes for the next five years.

## Issues for Literary Education Worldwide

Despite the huge effort that has been made to advance education and despite the progress achieved, the full exercise of the right to education is still far from being attained worldwide. The most visible sign of this, in terms of the number of human beings it affects and the number of countries it concerns, is illiteracy. In 1980, illiterates accounted for 60·3 per cent of the adult population in Africa, 37·4 per cent in Asia and 20·2 per cent in Latin America. In spite of a decrease in the world illiteracy rate, which fell from 32·9 per cent in 1970 to 28·6 per cent in 1980, the absolute number of adult illiterates is still growing because of the population increase. There were 760 million illiterates in 1970, 814 million in 1980 and, if present trends continue, there will be 900 million illiterates towards the end of the century. Illiteracy and poverty generally go hand in hand. It is most widespread in those countries which have the least resources, in the most deprived zones, and among the most destitute sections of the population — those that suffer from serious inade-

quacies as regards food, health and housing or who are affected by unemployment.

In addition to the illiterates who have never received any form of education, there are also many young people who, as a result of leaving school early, have not been able to acquire sufficient education to play an active part in their societies, who are not trained to find a job and keep it, nor to participate in any productive way in civic, cultural or community life and who, as a result, are liable to revert to illiteracy and to play a peripheral role in society.

Illiteracy can thus be regarded as one of the great social problems of our time and a major challenge to the international community. Its elimination calls for an effort in two directions — firstly, securing the general introduction and updating of primary education so as to stem illiteracy at its source, and secondly, organising systematic educational campaigns for illiterate adolescents and adults.

Illiteracy is most widespread in those countries where primary enrolment ratios are lowest, and the 123 million or so children of school age (6 to 11 years old) who did not attend school in 1980 are likely to swell the ranks of adult illiterates in the future. It should also be added that these statistics, based on the official school enrolment ratios, do not wholly reflect the real situation. Many pupils repeating a year are included in these ratios and there is in some cases a wide discrepancy between enrolments and actual attendance. Thus certain estimates suggest that, in reality, some 40 per cent of children between the ages of 6 and 11 do not attend primary school in Africa and southern Asia and 20 per cent in Latin America. There are also great disparities from country to country and between areas within a single country. People living in rural areas in general and on the outskirts of towns, certain minorities and some groups of refugees are in a particularly unfavourable situation.

The general introduction of primary education is hampered in the first place by inadequate resources, i.e. a lack of classrooms and teachers and a school building rate lower than that of the growth of the population. There are cases however



here, despite the lack of resources, the priority given to education, reflecting a strong national will, has led to important advances. Thus certain low-income countries are close to achieving universal primary schooling.

The inadequate performance of certain education systems is still retarding the general introduction of education. According to certain estimates, only six out of every ten pupils who entered primary school in 1976/1977 will complete the normal four years of schooling in the developing countries. (Source: Unesco, **Second Medium Term Plan (1984-1989)**, pp 67-68).

### **Influence of Paolo Freire**

Nearly all literacy programmes today describe themselves as 'functional'. This shows the widespread influence over the last decade of Freire's approach to literacy, as outlined in his **Pedagogy of the Oppressed**. In **The Struggle Against Illiteracy Throughout the World** (Unesco, 1983, p41) Unesco officials note:

... (the ideas of) Paolo Freire (Brazil) whose original thinking, methods and direct experimentation have been the subject of warm praise or fierce criticism on the part of educators, sociologists and educational, cultural and socio-economic leaders, but have always aroused interest and given rise to constructive discussions. His personality and his theoretical and practical work... have undoubtedly exerted a considerable influence... on a large number of schemes in several countries.

### **Udaipur Literacy Declaration**

'Recognising that literacy is a decisive factor in the liberation of individuals from ignorance and exploitation and in the development of society' was a central tenet of the declaration on literacy agreed by representatives of national literacy programmes and of international organisations and adult education workers participating in a special seminar on literacy in Udaipur, India, in 1982.

The declaration was conscious of 'the need to arouse awareness, nationally and internationally, that the struggle against illiteracy can be won, to demonstrate solidarity with those working on behalf of the thousand million adult illiterates in the world, and to vigorously mobilise the resources and will to eradicate illiteracy before the end of this century'.

Amongst its statements...

'One out of every four adults in the world cannot read or write, victims of the discrimination, oppression and indignity that illiteracy breeds...'

'It is not enough merely to teach skills linked to general economic development if the poorer classes remain as exploited and disadvantaged as before. A literacy campaign must be seen as a necessary part of a national strategy for overcoming poverty and injustice. A realistic campaign focusses on levels of skills and knowledge achieved, rather than on mere numerical enrolment, and takes into account cultural, geographic and linguistic issues.

'A literacy campaign is a potent and vivid symbol of a nation's struggle for development and commitment to a just society. It creates a critical awareness amongst people about their own situation and about their possibilities to change and improve their lives...'

(From **Convergence** Vol. XIV, 4, 1981, pp 7-8.)

### **Unesco's Literacy Programme 1984-1989**

The programme will comprise four major elements (sub-programmes):

1. Better understanding of the problem of illiteracy, will seek to identify illiterates more clearly (individuals and groups) and to throw light on the reasons for illiteracy in each particular context, especially the social barriers and family obstacles to enrolling and maintaining children in school, its consequences for the population and possible measures to eliminate it.

2. Assistance for the framing and implementation of national, regional and international strategies for the promotion of general access to primary education and its renewal and for the eradication of illiteracy, will aim to help increase the ability of Member States to frame and apply educational strategies in which the objective of universal and renewed primary education is more closely linked to that of literacy work with adults.

3. Expanding regional and national programmes for the training of literacy personnel and furthering the retraining of the various kinds of literacy workers. Special importance will be attached to the training of teacher educators and the organization of pilot experiments for training personnel able both to teach children and to run adult literacy programmes.

4. Promotion of the struggle against relapse into illiteracy and of educational activities to help young school-leavers into employment.

(Source: Unesco, **Second Medium Term Plan (1984-1989)**.)



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# Round the World

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## Who Needs the Arts?

The Dutch Section writes that the theme of the 1984 WEF Conference — Who Needs the Arts? The Necessity of the Arts in Education for International Understanding and Peace — was chosen to create an opportunity for students, educators, community-workers and other persons interested, to focus on a topic of international concern: the function of the arts in education for international understanding and peace, based upon social and economic justice.

In this respect the Dutch Section regards the 1984 Conference as a continuation of previous conferences, WEF's as well as conferences of other organisations, such as the World Council for Curriculum and Instruction (WCCI) and Unesco.

The essential concern of the 1984 WEF Conference will be the fundamental relationship between learning and the arts, and showing and/or embodying our findings in physical arrangements.

The Dutch Section will seek to create the opportunity for the conference participants to explore ways and means to ensure that the promotion of equity is a continuing thread in the curriculum and the learning process of learners at any age.

Arts (that is: playing, sculpturing, writing, painting, dancing, making music, and the like) have a necessary function in education, and should be in the centre of it, and not at the outer edge. The creation of and the delight in works of art is a value of living. For details, see below.

## University for Peace, Costa Rica

Marion Brown writes that 1983 has seen the first year of operation of Costa Rica's bold new University for Peace. The purpose of this university is 'to provide humanity with an institution of higher education for peace'. It will not be a university in the conventional sense, but instead it will be a 'forum for human contacts, for meetings to try to reflect on the problems of today's world'. The first stage of its academic work is planned as an analysis of the situation in the Caribbean and Central America, including human rights and the problems of refugees, in order to obtain a diagnosis that would not be a purely political one.

The aspirations of the university are of interest to the WEF, and we will be looking for further evidence of its development.

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# Forthcoming Conferences and Lectures

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## Secondary Education for All in the 1980s: The Challenge To The Comprehensive School

Raymond King Memorial Lecture to be given by Professor Brian Simon. Chaired by Dr William Taylor. Sponsored by the English New Education Fellowship. On: Thursday November 3rd, 6.30pm. At: Waterloo Room, Royal Festival Hall, London. Details: John Stephenson, NELP, Holbrook Road, London E15 3EA. Phone (01) 590 7722, ext 3229.

This lecture will be printed in a forthcoming issue of **The New Era**.

## Who Needs the Arts? The Necessity of the Arts in Education for International Understanding and Peace

32nd WEF International Conference. On: August 12-18 1984. At: Utrecht, Holland. Details: Lida Dijkema, WEF Dutch Section (WVO), van Merlenstraat 104, 2518 TJ Den Haag, Holland. Phone (070) 462981.

## The Future and The Bomb

Marc Goldstein Annual Memorial Lecture to be given by the Rt Rev John Austin Baker, Bishop of Salisbury. On: Wednesday October 26th 1983. At: 6.30pm in the Logan Hall, Institute of Education, 20 Bedford Way, London. Details: Dr Rex Andrews, 43 Panmure Road, London SE26 6NB. Phone (01) 699 6125.

## Child and Adolescent Development: Preparation for Adulthood — Third Asian Workshop

On: April 9-14 1984. At: Kuala Lumpur, Malaysia. Details: Secretariat, Third Asian Workshop, Faculty of Education, University of Malaya, Pantai Valley, Kuala Lumpur 22-11, Malaysia.



# Book Reviews

## THE ARTS AND HIGHER EDUCATION

Fifth publication of The Leverhulme Programme of Study into the Future of Higher Education. (Joint volume with the Calouste Gulbenkian Foundation into the Arts and Education.) The Society for Research into Higher Education, The University of Surrey, 1982. Edited by Ken Robinson.

This volume is a worthy successor, and complement to, the earlier Gulbenkian Report (1982) *The Arts in Schools*, though the form is different. After a general Introduction describing the Leverhulme Programme, a Foreword by the Chairman, John Allen, and a preliminary statement of the Issues, by Peter Brinson and Ken Robinson, there follow five independent papers — by John Blacking, Malcolm Griffiths, John Allen, Brian Trowell, and David Bethel. The last part consists of six articles, the product of specialist groups. They are on Music, Art and Design, Literature, Film/Television, Dance, and Drama. There is a brief page, 'All of the Arts', containing general recommendations approved unanimously by the whole seminar. There are nine informative appendices.

The Report presents, and relates, a number of approaches to its theme, philosophical, historical, anthropological, social; and it has throughout a feeling for the practical (not least important the practice of making art) which is shown in the very varied and often detailed accounts of resources and places which are available, or should be available, for the proper development of the arts in higher education.

The individual essays I found stimulating and interesting. John Blacking confesses his fundamental interest in 'artistic processes' and 'aesthetic experiences' rather than in definitions of some things as 'art' and others not.

The making and performance of art is a 'way of knowing' which can be developed almost from the cradle to the grave. He makes interesting comments on the arts as a way of life in small societies. In our own society, artists have more and more tended to be divided off from society. Understanding of the ways of small-scale societies is crucial to any social analysis of the arts in our own cul-

ture, particularly when we remember the radical changes coming in patterns of employment, or unemployment (or more positively, in 'leisure'). Supervenient in all genuine art is the quest for excellence. 'The Balinese, who are famous for what we would describe as their art, drama, dance and music, are reported to have said "We have no art; we do everything as well as we can"' (p35).

Malcolm Griffiths, in 'Pyramids of Excellence', raises the very difficult practical (and moral) question: Should we conserve our limited financial and educational resources for the few most gifted members among our artists, or should we devote them to the encouragement of new patterns of response to artistic activity throughout society? Griffiths cites two examples of the piecemeal demolition of higher art — a local authority suspension of funding for the Hallé Orchestra, and a Department of Education and Science 30% reduction in the Royal College of Music's budget. There is also the University Grants Committee's savage attack on Drama, which, carried out, would 'close nearly 50% of existing departments of drama/theatre arts'. Mr Griffiths remarks: 'The present situation encourages those who view the arts as expensive fripperies which divert time, energy and funds away from our society's pressing material problems. We must ensure that the half-baked and often malicious arguments used to justify these deep-rooted antagonisms do not go unchallenged'. The damage done would take very long to repair. On the other hand there are the strongest arguments, already alluded to, and which do not here need to be elaborated, for development of resources which will help to develop community arts and opportunities for everyone to learn and practise such art as they will and can.

If it were only the competition for resources between two admirable enterprises, the only answer would be compromise: 'give each, 'fairly', as much as you can'. This is platitudinous. Unfortunately the very justifiable passions on both sides are often corrupted by prejudice, a kind of snobbery and conceptual confusion. The word 'elite', which literally means the 'chosen', 'best', stands for a commonplace fact, that some people are



indeed **better** (artists) than others. There is sometimes an irrational resistance to the recognition of this, masked as a resistance to a claim for some obscurely conceived 'absolute standard'. Or there is a division between two related things, process and product, with an overdue emphasis on one, or the other. Or a jealousy for quality, contemptuous, as T. S. Eliot was in his Notes . . . of the 'barbarian nomads' to whom, in Lord Gibson's words, 'the concept of quality is irrelevant'. Behind each of the opposing sentiments there may be elements of justification. Mr Griffiths' arguments and the range of his concern are far too complex to summarise, and need to be read in detail. His general conclusions are sensitive and well balanced. He comes down — if that is the right word — on the 'side' of the skilled development of arts-based activities within the community, and of the bringing back of art and artists into the community. He stresses the particular importance of this in our new pluralist society. There is a pertinent section on resources.

In the introduction to his paper, 'Where are the arts best taught?', John Allen brings out the variety of conditions for teaching the arts which have to be available if everyone is to have a fair chance, and the various claims of original creative work, history, tradition, criticism, are to be met. Different institutions — universities, polytechnics, colleges of further and higher education, vocational training establishments — all offer different conditions and resources. The universities tend towards 'cognitive' skills, historical perspectives, criticism. Creative work is often not thought proper to a university degree. (Polytechnics are more flexible, though perhaps sometimes too diversified.) In Colleges where teachers are trained to teach art, it is vital that they should have sufficient inside experience of art making, though they need not necessarily be artists of great accomplishment. In all this, Mr Allen has very pointed things to say on the nature of artistic **thinking** — body, mind, feeling, thought, all working together in an indivisible whole of experience. This is in contrast to a strongly prevailing 'academic' view of pure thought substantially as analytic-synthetic conceptual process. Valid in its place, such abstraction of one important mode of thinking, made into a paradigm of all 'thinking', is false and misses out on the essentially holistic nature of **artistic thinking**.

'Course Designs', by Brian Trowell, is a bird's-

eye view of a large and complex area, surveying some different institutions with different curricula and resource-planning. For reasons of time and space it is confined to music, the author's own field. I will not attempt to summarise it, but will only note here that the writer, in common with other writers in this volume, prefaces his more factual investigation — and illuminates it — with some very fundamental, and very human, observations on what it **feels** like to be in love with music and to want to devote your life to it.

David Bethel's paper, 'Resources', does what it sets out to do — 'to analyse current knowledge and experience, review appropriate research and relate these findings to questions of policy . . .' It is a mine of useful information.

The last six papers, by specialist groups, cover Music, Art and Design, Literature, Film/Television, Dance, and Drama. They survey historical contexts, the claims of different teaching institutions, content and curricula, methods of teaching. There is some overlap with the earlier papers: the paper on music, for instance, discusses in its own context the respective advantages of universities, polytechnics and other colleges. This diversity is a good thing. It opens the way for the development of particular specialisms, for example in Indian or Caribbean music. Part-time and peripatetic teaching is strongly advocated.

If 'art and design' education are to make their mark on the industrial and technological society now changing so rapidly, the disproportion of an overplus of fine art students must be rectified. Coldstream believed that all students of art and design should found their studies on traditional fine-art-centred accomplishments and skills. Whatever its justification at the time, this, together with the Summerson validating processes, has had a narrowing and separative effect, isolating art from the mainstream of higher education. A broader basis is suggested. The existing foundation courses, mainly taught by fine art graduates, lure promising students away from design into fine art, encouraging unwittingly students' often false hopes of becoming professional artists. 'Fine art courses, if structured properly, offer an important alternative mode of learning and knowing, through doing.' But their first and primary duty is to **educate**. This is, I think, a very important part of the truth. But the title of this study, 'Art and



design' — a title of a type of course which has historically come about rather fortuitously — can be a snare if it overlooks the fact that 'art' and 'design' (design for this or that stated purpose external to it) are contrary concepts, in some respects contradictory, not to be thought as hyphenated. Design, in the sense used, has conceptually no internal relation to **art**, which is autonomous: though design certainly has its **aesthetic** implications. Perhaps a confusion has allowed two sentences to slip through: 'We give the art and design disciplines **pre-eminence** over the other arts for the following reasons...' (most of them practical). And, 'Art, craft and design courses are, or should be, a direct feed to industry...' (emphasis is mine). Is this **art**?

The penetrating, and elegantly written, paper on literature laments the neglect of the **productive** verbal arts in Higher Education.

The cultivation of criticism, can evoke in some (as Raleigh once suggested) 'an emotion for pinsters'. Legitimate too as they are in their place, philology, phonology... structuralism... can be destructive of the 'human centre' of the subject. Language is so much more than 'cognitive'. Language is unique in its ability to interrelate and hold in balance, in a single act of simultaneous discovery and communication, cognitive, perceptual and affective aspects of experience... Cognitive systems have a tendency to "close" against the emergent.' But language, though 'the mental air we breathe', is not all romantic 'inspiration'. The latter part of the paper discusses how the 'hard craft' of it should be taught and who should teach it.

The article on Film/Television sketches its short history, is full of useful information, and discusses film study and training.

After a rather muzzy first paragraph, the paper on Dance gives a clear and helpful sketch of the history of dance and dance education from 1900 to the present time. This divides into three stages: 1900 to 1939, 1939 to the mid-sixties, and from then on. In the second period the influence of Laban and his 'modern educational dance' was exclusive in schools and colleges, and largely subsumed under physical education. In the mid-sixties three things completely transformed the scene — the introduction of the B.Ed. (which challenged this necessarily restricted concept of dance), the rise of the London

Contemporary Dance Trust, the change of the Ballet Rambert from classical ballet to a modern dance company. (Classical Ballet was not regarded in the maintained sector as educationally significant.) Dance as a theatre art has now become a centre of study. But (this is a reviewer's observation) because in some places dance is still subsumed under physical education, and that in turn is bound up with recreation and sport, it is often difficult for an outsider to understand exactly what is going on in what is sometimes called 'movement studies'!

The concluding paper on drama (by the Chairman, Glynne Wickham) reacts strongly against the already-mentioned threat to reduce by half the eight Chairs, sixteen Departments and three sub Departments in drama. Professor Wickham suggests that it parallels 'in its severity the dissolution of the monastic foundations'. He sketches a brief history of the struggle of drama in universities since the foundation of the Oxford University Dramatic Society in 1888. In drama education there is again the same tendency — a too-exclusive stress on the literature of drama at the expense of its practical dimensions. Speaking out of his own experience at Bristol, and outlining the development of drama in other universities, he emphasises its enormous (and embarrassing) expense — helped by grants from Rockefeller and Gulbenkian, and rarely by the UGC. He adds that polytechnics and colleges have been encouraged by the Council for National Academic Awards to interpret 'drama' more radically than the universities collectively have done. This has also caused confusion about what a degree in drama is supposed to do where subsequent employment is concerned. The paper is followed by practical suggestions.

This review has, necessarily, been arbitrary in its selections. The Report contains a wealth of information, and speaks great experience and much wisdom. There is no way of getting its value except by reading it.

LOUIS ARNAUD REID  
Professor Emeritus of Philosophy of Education, University of London, Institute of Education, UK.

Professor Reid is one of Britain's leading thinkers on the nature of the arts and their educational values.



**TOLSTOY ON EDUCATION. TOLSTOY'S  
EDUCATIONAL WRITINGS, 1861-62.**

**Selected and edited by Alan Pinch and Michael  
Armstrong and translated by Alan Pinch.**

**London, The Athlone Press, 1982.**

Tolstoy is one of the classic writers in the field of pedagogy. His writings deserve serious study since they reflect his own practical experience in educational reform. Convinced that, as is the case in sound philosophy, true literary expression must contribute to improve man and his way of life and must hence be educationally oriented, Tolstoy began studying educational problems quite early. In doing so, he was motivated to a large degree by the intellectual and economic need he encountered in his daily contact with the Russian peasants of his estate, Yasno Polyana. Having failed in his initial attempts to establish a school there in 1849, Tolstoy made two journeys, first in 1857 and again between 1860 and 1861, with the purpose of studying the educational systems in Germany, France, Italy, Switzerland, Belgium and England.

The most important result of these travels came with the realisation that average people receive their education primarily by means of social intercourse and to a far lesser degree in school — as long, of course, as these social contacts have some sort of educational content. This first insight was complemented by a second fundamental piece of knowledge: The effectiveness of education in the social context increases strongly depending on the degree to which schools are capable of going beyond formal education to awaken and encourage real life virtues. This is a process in which schools can enrich social life in general by qualifying the individual to participate productively in it. It is a pedagogical conception which bridges the space between Pestalozzi on the one hand, and Blonsky and Makarenko on the other. It also places Tolstoy among the predecessors of the world movement for educational reform. Through N. K. Krupskaya, Lenin's wife, Tolstoy decisively influenced the early Soviet educational reform with his intellectual reformative intent.

Most of the results achieved in the school experiment at Yasno Polyana were published in Tolstoy's periodical of the same name. The contributions which appear in the edition of **Tolstoy on Education** which we are about to discuss were, for the most part, published for the first time in this

periodical. Thus, they represent insights which have been gained by Tolstoy in his own pedagogical 'laboratory'. The essays which appear in this edition can be regarded as representative and give us a clear picture of Tolstoy's reformationist goals. These are goals which we can doubtless still claim to be our own: How can the children of the people be reared in such a way as to retain their original unspoiled character? Centred on this question we find efforts to establish educational relationships in which equality is maintained to the point where both parties involved in the educational process can alternately teach and learn. Here it is most important that teaching not be irrevocably bound to formalistic methods for relaying institutionalised facts; instead it should light the way to life and the real tasks it poses.

In all of these writings we see the educator who faced with developing life (in the educational medium), finds his way to original philosophical thought. This can be seen in one of the most original approaches to a philosophy of education whose originality lies not only in its clarity of expression, but also in its capacity to deal with central themes of becoming, and being, human, without binding itself to the medium of philosophical history, as is all too often the case in the formal schools of philosophy. The book can hence be regarded as a positive contribution to current pedagogical discussion, especially as it provides direct didactic impulses towards solving general problems in education, while providing ideas for classes in reading and composition. It is clear that this edition of **Tolstoy's Educational Writings** must be regarded not only as a contribution to the history of education, but also as an enrichment of current efforts towards educational reform.

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**CORE CURRICULUM FOR THE  
COMMON SCHOOL**, by Malcolm Skilbeck.  
Inaugural Lecture, University of London  
Institute of Education, 1982.

The question of a common curriculum — or, more exactly, a core of common learning — has recently re-emerged as an important educational issue in several countries. In his inaugural lecture, Professor Skilbeck provides a broad sketch of what the question involves, outlines a number of the arguments in support of a common core curriculum, and comments on various objections. He is firmly of the view that there is a range of learning that all students should experience and that its content should be determined as a matter of national educational policy. To indicate what the range of common learning should include, he describes and defends a particular proposal (that of the Australian Curriculum Development Centre, of which he was the first Director).

For readers not familiar with the question, this map of the issues (to use a metaphor favoured by the author) will be useful. For others, many of the particular points on which he touches will be challenging.

While there are no rules for settling the appropriate level and scope of an inaugural lecture, I believe it would have been preferable at this stage of the debate for Professor Skilbeck to have examined in detail one of the several complex issues to which he broadly refers. There is, for example, the role of the national government in making decisions on the substance of educational practice. The desirability of a national directive on a common core curriculum seems to be taken for granted; the problem of the relationship between the spheres of political and educational values and decision making is merely touched on (the main reference to the problem is in a footnote — 12); there is no examination of how a government is justified in prescribing a substantial common programme in the face of fundamental differences within the society on the nature and practice of education.

Skilbeck also refers briefly to an analogy he has made elsewhere: that of curriculum design as cultural mapping. This is another theme that deserves detailed discussion. He claims that the mapping of a curriculum is prescriptive not simply in assigning a hierarchy of significance to actual

features of a culture but also in attempting to reconstruct the culture. This raises the basic question of the grounds on which such decisions are made and who has the authority to make them. Also, if the curriculum should encourage each person to form his or her own cultural map (as Skilbeck suggests on p32), in what sense does it contribute to a reconstructed common culture?

There is a central argument announced in the lecture to the effect that a common core curriculum requires a system of common schools. While this would have been a very interesting position to develop in detail, Skilbeck in fact treats it rather sketchily. What he does say raises several difficulties. The notion of a common school, for example, would need to be examined much more carefully. Schools under public control and catering for all the children of a particular neighbourhood are, in an obvious sense, common schools. Yet, they may differ substantially from one another in many educationally relevant respects. Some private schools may do better on criteria of 'commonality' than publicly controlled local schools. I do not deny that certain differences among schools can and should be removed by central government intervention. But, apart from practical limits, the justifiable scale of such action is a complex question.

Skilbeck suggests that the common school exists 'in order to sustain and to promote the educational interests, values and needs of the public' (p36). But 'the public' as a national group (and often as a local group) does not have a unified voice on educational interests et cetera. What can be argued is that all schools of a society, whether they are publicly or privately owned, should contribute to the well-being of the society as a whole and are subject to conditions affecting the common good. In a society that tolerates a diversity of value perspectives there will almost certainly be diversity of schooling. Concern for the coherence of the society as a whole and for the conditions on which tolerance itself depends must lead, I believe, to the need for a core curriculum that promotes certain values and other elements of common culture. To support such a curriculum in diverse kinds of schools would be odd or contradictory only if we were committed to a unitary form of culture and society. (I should note, incidentally, that defending a required range of common learning is not the same as advocating a pattern of education that



would be desirable for everyone.) I suspect that Skilbeck is begging the question in his central argument by building into the core curriculum conditions that can be satisfied only in his interpretation of the common school ('an abstraction and an ideal' as he acknowledges on p36).

The common core that Skilbeck advocates in the lecture is, in fact, more like a comprehensive framework of broad skills and areas of knowledge than a core of common learning. Although he suggests that the study of the proposed curriculum would occupy only about half of a school's programme, there is scarcely any school learning that falls outside its scope.

The main issue, of course, is how the proposal is justified. For the most part, I must refer to my discussion of that question elsewhere\*. Here I would like to emphasize the problem of fundamental differences over educational and other values. Even if it were agreed that the general features of the proposal should be adopted as the curricular framework for every school, it is most unlikely that there would be any substantial consensus on what

was included. It is interesting that Skilbeck himself claims that the core curriculum allows 'ample room for wide divergence of opinion and interpretation' (p27). This may ease the pressure that comes from pluralism, but it seems a drastic dilution of the sense in which the curriculum is a common one. (And what happens to the argument that if we are serious about a common curriculum we must have only common schools?)

In response to objections that appeal to pluralism, Skilbeck emphasizes the need for appropriate mechanisms for discussion and decision making. He seems confident that in the long run they could lead to substantial agreement. It is not clear whether this is likely to happen or, if it did, why it would necessarily be desirable. Perhaps it would be more realistic, and preferable, to seek agreement on a relatively narrow range of the really basic skills and knowledge (or even 'academic' subjects) that everyone in the society should learn. Skilbeck summarily dismisses these interpretations of common core curriculum. But the crude versions he has in mind are not the only possibilities.

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\***Cultural Pluralism and Common Curriculum**, Melbourne, Melbourne University Press, 1982, esp. pp 72-80.

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